

# SPIRIT OF MISSIONS.

## DOMESTIC DEPARTMENT.

DECEMBER, 1876.

### FORTY-FIRST ANNUAL REPORT OF THE DOMESTIC COMMITTEE.

OUR Republic has completed the first hundred years of its life. The unfolding of that life, from its earliest and not very hopeful throb, to its fulness and intensity in the present hour, has constantly witnessed to, and felt, the favoring providence of Almighty God. The Nation has abundant cause for devout, earnest and prolonged thankfulness.

Our Church, in full organization, has, less eleven years, filled out the measure of her first century in this land. And here again, for the most signal Divine favor, from the day—February 4, 1787—when, having three Bishops, provision was complete for the canonical consecration of others, to the present hour, there is call for deepest and holiest gratitude.

In both relations, there are sins of commission and of omission to be repented of, and it may be, indeed it can hardly fail to be, that, in God's estimation, our shortcomings in devoutly recognizing and acknowledging His hand, His watchful care and guidance, holds especial prominence among the latter. All responsible life, organic or individual, practically void of such recognition, is essentially weak, being morally apart from God, and is peculiarly exposed to the numerous and hateful sins of the other class. The Nation, starting off more joyously than thoughtfully on its career from its first centennial stage, will find its best guarantee for the future, in all that appertains to well being, in recounting, with reverent and swelling heart, the Divine interpositions of the past ; and the Church, with a nobler life, a loftier mission and a record of mercies not less signal, may well take up the same line of thought and duty.

Our national independence was declared seven years earlier than it was really attained. The interval, regarding the severity of the conflict, the persistent efforts, the large and willing sacrifices and sufferings, and the heroic patriotism of the weaker party, stands out luminously in the history of the world.

It was a great point gained, when the ocean was no longer to be crossed in quest of the Episcopate, to meet most urgent needs. It was as a declaration of independence on the part of our American Branch of the

Church, when, after much earnest seeking, with, perhaps, rather forced than patient waiting, all the orders of the Ministry were in its keeping, and ready for transmission as occasion should require. The declared independence was indeed less radical and sweeping than that of the State, involving only such changes in administration as the new civil relations demanded. It did not call for modification "in any essential point of doctrine, discipline or worship." It was such an independence as of right belongs to every National Branch of the Catholic Church of CHRIST. And, barring, as it seemed at the time, and as it seems now, the unnecessary and annoying delays in the conferment of the boon, the Churchmen of the new Republic had no conflict, no controversy with their English brethren. The change was only in outward relations. In inward and essential principles, as in loving loyalty to them, the bond of unity was undisturbed.

But our declaration of independence ecclesiastical meant more, far more, than a modest and yet bold assertion of full equipment for work in this land. There was in it a clear and emphatic expression of a right to exist and work here, and of a deliberate and determined purpose to maintain that right in the face of every kind and degree of opposition. The declared right and purpose were soon apprehended for all that they signified. There was war again, and for many more than seven years; and again to the weaker party victory was given. No formal declaration of peace has yet been promulgated and ratified, but it has come. And this year, practically, with the Republic, starting off upon a new century of life, the whole land is open to this Church. In the more recently settled portions of it, no Christian body receives a heartier welcome, and in the older portions, if favorable opportunities for bestowing what we have to impart, are calls for service, there are more than we can accept.

When Seabury, White, Provost and Madison returned to these shores with an investiture of Episcopal functions, obtained in the British Realm, they were popularly regarded as the leaders of a small and hated band of Tories, though the Church embraced some who could not, with any propriety of speech, be thus characterized. Almost the whole current of American thought was adverse to the growth of this body. It was, perhaps, natural enough that it should be so. But however the fact may be accounted for, it served to render the prospects of the Church anything else than cheering. Those early Bishops, especially in the earlier years of their official life, when the annoyances and embarrassments within the Church were almost more threatening than the oppositions without, could hardly have had an adequate idea of the greatness and enduring nature of the work given them to do. The choice vine they planted, as it seemed, to all but the clearest and strongest faith, in the hardest and most uncongenial soil, took root more readily, and has sent out its branches more rapidly and broadly than by them in their most sanguine moments could

have been thought possible. The country is broader by far—as well as fairer, and, in all material resources, richer—than they saw it, and yet to-day, its every civil division, with the exception of Alaska, is under the care of a Bishop ; while, within the boundries of New York, there are five Dioceses, within those of Pennsylvania, three, and two in each of five other States : New Jersey, Maryland, Ohio, Michigan and Wisconsin.

It may not be pretended that, in the way of Church extension, all has been done that might and should have been done ; but the contrast between what the Church was at the beginning of the century now drawing to its close, and is in this land to-day, can hardly fail, when the circumstances of her planting and growth are duly considered, to awaken surprise in all her thoughtful members, no less than gratitude for Divine protection and guidance. If, during the first half of this period, all opening opportunities were not readily embraced, partial justification, at least, may be found in the fact that self-defence was largely the absorbing topic of thought, and largely the work that seemed to be foremost and most imperitive in its demands.

It was not until 1821 that attention was given to the formation of a general Missionary Society, and it was not until 1835 that membership of the Church by Baptism was declared by the General Convention to be membership of that organization. It was only in the year last named that our first Domestic Missionary Bishop was sent forth in the person of the Rev. Dr. Jackson Kemper. Thus late was it before the distinctive, aggressive element of the Church's charter found formal and authoritative recognition. From that date, this recognition has entered more and more into, and has more and more influenced our corporate and individual life ; and from about the same date the percentage of increase in our communicants has been signally in advance of that of the population of the country.

The manifestation of the Missionary spirit, warming and enlarging the hearts of the children of God, is not always uniform. Fervent prayers, having the upbuilding and extension of the Divine Kingdom for their burden, are certain indications of its existence and activity, and, with some, may be the full measure of ability. Freely and gladly rendered personal service, united with fervent prayers, and in no small degree sustained by them, is evidence, not to be mistaken, of the presence of this spirit in the heart. It has another form of manifestation, that of offerings in money, which, though of less value in the line of evidence, or as a test, in this relation, more commonly than the others meets the eye, and is, perhaps, unduly relied upon as indicating true Missionary zeal in the hearts and minds of those who make them. It is abundantly evident, however, that money has a place and a function in all the ongoing of the Church of God, and that a Missionary organization cannot be exempt from care in collecting and disbursing it. The effectiveness of prayers of faith and fervency

in Church strengthening and extension, and its methods, are not matters for human record. They are of the secret things that belong to God. There is much in personal and hearty Christian service that is too far below the surface of life, that is too spiritual to be subject to human computation. Money, too, has a spiritual side or element ; at least, GOD condescends to use it as an agent in working out spiritual results. It does some things which fall entirely within the range of our common knowledge, while its potency and manner, in its higher relations, baffle the most penetrating insight. They will not come out from their hiding places in the Divine economy into the sphere of our poor reckoning. Money must be spoken of in Reports like this, but the speaking must be very like that of purely secular organizations. Figures are altogether unspiritual except by association and inference. They are not, and in no circumstances can they, or what they represent, be the clear and full expression of Missionary zeal ; and yet, in this Centennial year—Centennial for the Nation, and but little short of Centennial for this Church, in full organization—it seems proper to let them speak briefly for the past, with such voice and significance as they possess.

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church, in the United States of America, was organized in 1821, and from that date to 1835, when it was recast into its present form, the amounts received and expended in the Domestic field reached only a total of \$61,279, of which the sum of \$41,277 was expended on Indian work, mostly at Green Bay, Wisconsin. The balance, \$20,000, was used in aid of Missions among white people, in Maine, New Hampshire, Massachusetts, Ohio, Michigan, Indiana, Wisconsin, Iowa, Missouri, Illinois, Kentucky, Tennessee, North Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana and Arkansas.

From and including the year 1835 to October 1876, the total amount received and expended may be put down in round numbers at \$2,500,000, giving an annual average of nearly \$61,000 during forty-one years, the variations being numerous, and the most marked that arising out of the difference between \$18,783, in 1836, and \$150,370 in 1873. Our forty-three Dioceses and ten Missionary Jurisdictions have, for longer or shorter periods, indicated by their ages, been givers, large or otherwise, according to the time over which their benefactions extended, and according to Church population, ability and interest in the work. And while all have been givers, all but sixteen, comprised in eight States, have also been receivers, viz., Albany, Central New York, Central Pennsylvania, Connecticut, Easton, Long Island, Maryland, New Jersey, New York, Northern New Jersey, Pennsylvania, Pittsburgh, Rhode Island, Southern Ohio, Western New York and Vermont.

Only four Dioceses, which have been both givers and receivers, can claim the distinction of a difference in favor of the Society—Delaware,

by the sum of \$1,433, Massachusetts, by the sum of \$101,136, South Carolina, by the sum of \$46,009, and Virginia by the sum of \$31,768. It seems proper to state that the gifts to Massachusetts extended only through three years, and amounted only to \$1,184 ; and that South Carolina and Virginia have only been receivers since 1866, and were, from 1836 to the beginning of the war, constant and liberal supporters of our Mission work.

The \$2,500,000 before mentioned have not been wholly at the disposal of the Domestic Committee. Every year has brought to their care considerable amounts—some years quite large—designated as *specials*, which have simply passed through their hands to different parts of the country, without affording them any help in meeting their pledges ; and it is fair to assume that these *specials* have been insignificant in amount, compared with the sums that have been contributed and forwarded through other channels to aid in the building of churches and the establishing of schools in various portions of the Home field.

It is an interesting and encouraging fact that, for several years, there have been unmistakable indications of a revival of the Missionary spirit in the hearts of our people. One of these indications is a marked increase in contributions. For example : in 1860, the Diocese of New York, when it embraced what are now the Dioceses of Albany and Long Island, gave \$16,672 ; and in 1869, the year after those two Dioceses were separated from it, \$32,031, rising in 1875 to \$41,827 ; Albany, since its organization in 1868, having contributed \$19,349, and Long Island, since the same date, \$100,486.

Turning to the Diocese of Connecticut, a similiar increase may be noted. In 1860 it gave \$2,884, in 1864, \$5,848, in 1865, \$6,130, and, with some fluctuations, it reached, in 1875, \$9,594 ; and an increase somewhat less marked, but still very encouraging, is discoverable in the gifts of many other Dioceses.

The past three years have, to the country at large, been full of financial disorder and distress ; and yet the falling off in the receipts of the Domestic Committee is less than would have been expected, if, at the beginning of this period, all that has occurred could have been foreseen.

The improvement here spoken of is unquestionably due to several causes. There has been, in the years indicated, a large increase in the number of communicants of the Church. There are many more givers now of this class than there were in 1860. Then again, there have been, since that date, more, and more aggressive movements than in any other equal period in all our history. The Church owes a large debt of gratitude to her Missionary Bishops. They have traversed vast sections of our country, not regarding the toil or peril, and, discovering opportunities for Mission work, have sent out their appeals for help to embrace and improve them, occasionally appearing in person before our Eastern con-

gregations, and pleading like Apostles for supplies, in men and means, bearing some sort of proportion to the demand. A broader diffusion of information relating to work in progress or called for, has done much to quicken and enlarge our Missionary zeal. Above all, and better than all, it is hoped and believed that the Good SPIRIT of GOD has, more than ever, been working in the hearts of our people, warming and enlarging them, and so, in a measure, setting them free from the bands of a narrow and blighting selfishness.

Formerly, an impression, if not much more than an impression, widely prevailed that the Protestant Episcopal Chnrch was not adapted to frontier needs, that it could not make its way among uncultivated and unpolished people. Thank GOD, that delusion has been partially, if not wholly dispelled. It has been shown over and over again, and under almost every variety of circumstances, that we can, among all sorts and conditions of men, not excluding our heathen Indians, secure a welcome and a love, and achieve a success, such as any other Christian body, without any boast or thought of one on our part, may be challenged to surpass.

The whole of this broad land is open to this Church, without opposition, in the accomplishment of her Mission of mercy and love, more formidable in kind or degree than any other Christian body is liable to encounter. And this condition of things, while it can hardly fail to evoke gratitude to GOD, should certainly set us upon an anxious measuring and weighing of our responsibility to Him, and to the people among whom our lot is cast.

#### RECEIPTS FOR THE YEAR.

The financial statement, elsewhere given, shows that the receipts in 1875-6 are less, for the general work, by \$2,076.65 than they were in 1874-5—the contributions, by parishes and individuals, exceeding those of last year by \$51.25, and the legacies being less by \$2,127.90. A much larger decrease is to be noted in the receipts for special purposes, in regard to which the Committee have no responsibility except to forward the amounts to the persons named by the donors—the amount in 1874-5 being \$42,336.57, while that in 1875-6 is \$22,698.95, showing a difference of \$19,637.62.

It is not pleasant for the Committee to speak of the falling off of receipts, either for general or special purposes ; but they must keep to the facts, and, considering the financial condition of the country, they feel that there is rather occasion for thankfulness that things are no worse than they are, than for complaint because they are not quite what they would like them to be.

#### THE YOUNG CHRISTIAN SOLDIER.

This Childrens' Paper will, on the last Sunday before Advent, complete its ninth year. From the very outset, it has been a great favorite with

the children of the Church, and hardly less a favorite with a large number of adult readers. In whatever else the Secretary and General Agent of the Domestic Committee may have failed, he has certainly been successful in securing most competent helpers in conducting this Paper—persons who have supplemented rare literary ability with genuine love for the work, and with patient and unremitting toil worthy of all commendation. They have, to a large extent, impressed their own character upon a great number of the dear children of the Church, and awakened in them earnest and already effective desires to serve our LORD and SAVIOUR in all ways open to their young life.

The Paper has never aimed to be exclusively Missionary in its teaching, but rather to be, in itself, *a Missionary*, in the broadest sense, by cultivating love for every kind of Christian work. What, in these respects, it has been in the past, those having charge of it will endeavor to make it in the future.

Its present circulation is, for the weekly edition, 27,000 copies ; and, for the first Sunday in each month, 20,000 additional copies, to those who can only afford the price of a monthly ; showing a reading constituency of which it may be justly proud.

#### OTHER PUBLICATIONS.

A joint report relating to THE SPIRIT OF MISSIONS and HOME AND ABROAD, will be presented, farther on in the Proceedings of the Board, by the Secretaries of the two Committees.

#### WORK IN THE FIELD.

The Reports of the Missionary Bishops, hereafter to be presented, will tell more fully and satisfactorily than can otherwise be told, what work has been accomplished, what is in progress of accomplishment, and what is called for in the Missionary Jurisdictions. The Reports, received during the year, from Missionaries in organized Dioceses, as well as in Missionary Jurisdictions, witness abundantly to the patience and fidelity of more than two hundred laborers ; and not a few of them to patience and fidelity notwithstanding narrowness of support and other and severer trials.

#### NEW MEXICO AND ARIZONA.

Early in the summer, Bishop Adams, in charge of the field here named, notified the Domestic Committee that he had forwarded his resignation to the presiding Bishop, assuring them of his profound sorrow at being obliged, through continued physical inability, to relinquish the work assigned to him, and expressing the heartiest gratitude for their sympathy, and the interest they had manifested in sustaining him during the period of his official connection with them.

The House of Bishops, soon to convene, will probably accept the resig-

nation of Bishop Adams, and will, it is hoped, proceed at once to fill the vacancy thus occasioned.

#### CONCLUSION.

The Domestic Committee enter upon a new year of service somewhat embarrassed by their financial condition, but with strong hope, faith and expectation that the Church will come promptly to their aid, and enable them, not only to liquidate matured obligations, but also to enlarge their plans for a further strengthening and extension of the Kingdom of CHRIST in this land.

*"And the Lord said unto Moses, Speak unto the children of Israel, that they go forward."*

#### RESOLUTIONS.

In accordance with the instructions of the Board at its last meeting, the Domestic Committee append to their Report the following Resolutions :

1. *Resolved*, That the deepest and devoutest gratitude is due to GOD—FATHER, SON and HOLY GHOST—from all the members of this Church, for His manifold goodness and mercy in bringing it, through many trials, to its present position and influence in this land.

2. *Resolved*, That the general favor accorded to this Church throughout the land should lead all its members to greater zeal, more constant and earnest prayerfulness, and more liberal offerings, in personal services, and in all other gifts, by which its Mission here may be accomplished.

3. *Resolved*, That the present indebtedness of the Domestic Committee, incurred through their endeavors to avoid any considerable retrenchment in the field, in these times of commercial embarrassment, is a valid and sacred claim upon the members of this Church, calling for prompt and complete liquidation.

By order and in behalf of the Domestic Committee.

A. T. TWING,

*Secretary and General Agent.*

MISSION ROOMS, NEW YORK, September 30, 1876.

## OUR MISSION SERVICE.

WHAT SOME OF OUR READERS HAVE TO SAY TO "J." ABOUT IT.

## LETTER No. 1.

REV. AND DEAR SIR : I most heartily endorse the article by "Your Missionary, J," in the October number of THE SPIRIT OF MISSIONS on "Our Mission Service." Beautiful as is that Service, and full of rich springs of life to regenerate, sanctified believers, yet it is wanting in petitions for and by the unbaptized, the indifferent and careless, the ignorant and depraved, who constitute by far the larger portion of our congregations. They, alas, have nothing in common with "the children of the kingdom"; and these are not called upon to remember with impassioned earnestness, those who are "dead in trespasses and in sins." It is not only a sad and grievous loss to *both*, but a melancholy forgetfulness, almost an ignoring, of the very object of our Ministry and labors—the conversion of sinners, and the extension of the REDEEMER's Kingdom and glory thereby.

When those Services were compiled, our beloved Mother Church of England had no Missionaries laboring in such fields as these of her daughter of America. But she had the wisdom and foresight to set forth the XXXIVth Article of Religion. And let not the Church and the Right Rev. House of Bishops forget that the omission complained of is seen and felt by the lost, perishing souls to whom the Missionary brings the glorious Gospel of the Blessed God. They do feel it—in many instances most keenly. This reminds me of one who had just risen from his knees after pleading most earnestly and lovingly for a young man who knelt beside him. Grasping the Missionary's hand while the first tears of penitence rolled down his cheeks, the youth said, "Thank you, sir, for that prayer. Why don't you pray like that in meetin'? That's worth more'n all them prayers to me."

I have long felt that, as a Missionary Service, our incomparable form of prayer is indeed "like the play of Hamlet, with the part of the Prince of Denmark left out." Will not the House of Bishops give us a Morning and Evening Service specially adapted for our use?

Many persons remain outside until the prayers are ended which possess no interest for them, and come in to the sermon. Ought this state of things to remain? Think of it—no special, ardent petitions for the poor mankiller whose hands are stained with his brother's blood, whose sunlight is eclipsed, and whose nights are made horrible by the ghastly visions of his victim or victims; none for the wretched adulterer, liar, Sabbath-breaker, swearer and profane person; none for the ignorant and blind; for the young transgressor, and the older and reprobate sinner. And yet, they have come, may be, *for that very thing*, and go away feel-

ing that, not even a crumb falls from the MASTER'S Table for such out-easts and dogs as they are. Oh, the great good an earnest, soul-breathing intercessory Collect might do after a plain, faithful, loving appeal to the unconverted.

We need not be afraid of forfeiting the dignity of our office by such appeals to the Throne of Mercy for perishing souls. If we do, let it go. Away with it if it will not let us down to the level of Him Who received sinners and ate with them, and, instead, sends hungry souls away cold, despairing, hardened, hopeless.

With our brother "J," "I am no advocate for a Revision of the Prayer Book," nor for extempore prayers, but I do plead for Services or Collects suited to the work of the Missionary, and issued by authority. They are especially needed in these mountains, where the majority *cannot* read, and amongst a people to whom an earnest prayer is "More'n a sermon" oftentimes.

I remain, Rev. and dear Sir,

Very faithfully yours,

Another Missionary,

T.

#### LETTER No. 2.

REV. AND DEAR SIR : Belonging to the class, "Missionary Brethren," which "J" in your last issue asks "seriously to consider whether they think this Service—'Mission Service'—is *suitable for the use of unbaptized and unconverted persons?*" I will venture a communication in the brevity you suggest.

I do not say that it would not be well that such distinctions should be made between the different classes that attend upon the public ministrations of the Church as was made in primitive times. However that may be, with the present almost total loss of discipline, we do not attempt it even in the best trained congregations, where we minister to "*unbaptized and unconverted persons*" as really as on the Mission fields. Can we then reasonably expect our new Missionary Stations to do what our most firmly established churches dare not attempt ?

In my own experience I have often found that my remarks upon the "Service," the principle of Liturgical worship, have created such an interest as to throw poor preaching into the shade ; so that in my latest experience I have commonly made only such explanatory remarks as were necessary for an intelligent use of the "Service," deferring the more general remarks until after the sermon. Hence I have not, unless in exceptional cases, discovered that lack of interest in the Service referred to. Nevertheless, should a Missionary Bishop and his Clergy be unanimously of the opinion that their work required anything different from what we now have, I should regard them as the best judges of their own

wants, and should think that they ought to have the right to provide for them ; but in such ways that the authority of the Prayer Book, as our standard, be not weakened.

I do not realize how we can bring "our Services and ourselves into ridicule," when, in the Declaration of Absolution, we solemnly say "He pardoneth and absolveth all those who truly repent and unfeignedly believe His holy Gospel," nor why men who very well know themselves to be sinners should "sit gazing at us in utter amazement and confused wonder" for so doing. Neither can I endorse to the full extent what is said about our "sad failure in reaching the masses," nor attribute it to our mode of rendering the Services. The failure of others to do their duty will not excuse us from ours. But I fail to see wherein others "reach the masses" at present, more successfully than we do. Within the circle of my present observation, there have been more Mission stations abandoned of late years by the sects than have been established. The instrumentalities which they have heretofore used, with apparent success, have so far failed them of late as to have rendered them less efficient in proportion to their numbers in "reaching the masses" than we are with all our blunders and remissness.

We need never expect that the public ministrations of the Church, whether the Service remains unchanged or is altered to suit the views of your correspondent, will effectually "reach the masses." The experiments which have of late years been made for this end, and have failed of the degree of success expected, help to confirm me in the view that they never will be reached without a vastly increased Diaconate of the primitive type, and a large and thoroughly organized lay element for imparting religious instruction and otherwise serving the Church ; and all under the primitive regimen, and supported according to the primitive method.

Faithfully yours,

G.

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LETTER No. 3.

REV. AND DEAR SIR :—In the October number of THE SPIRIT OF MISSIONS, I read with much interest the article upon "Our Mission Service." In the "Summary—Domestic Department," you invite others to speak upon the subject, and that is my excuse for asking a small space for my own thoughts.

I do not know in what portion of the Missionary field your correspondent labors, but his article covers an idea that I have long entertained. During two years spent upon the Pacific Coast I have had several opportunities to attend the Mission Services of our Church. One I especially remember, held in the second largest town in the Territory of Idaho. In that town, then thirteen years old, there was not a single place of worship belonging to any Protestant denomination. There were, I believe,

but three Church members among all the people ; the congregation comprised all classes, including miners, packers, gamblers and saloon-keepers ; and, if I remember rightly, though the room was well filled, there were but six who joined in the responses. To the few who had been baptized within the Church, and whose early years had been passed beneath her care, the Service was sweet and touching, carrying them back to earlier and perhaps to better days. Did it do as much good to the many as it might have done ?

After the Benediction was pronounced, the people scattered, the saloon-keeper returned to his bar and the gambler to his cards, while miners and packers flocked after to drink and to play the same as at other times.

Probably the result would have been the same had a minister of any other creed held forth there, but the question has often been suggested to me by remarks I have heard before and after attending a Mission Service—where such Service could only be held at long intervals—is the present way the best ?

We don't expect a man at first sight to appreciate a perfect piece of machinery, unless he has had some previous knowledge of mechanics ; nor do we find it easy to draw men from their ordinary pursuits to give time and attention to subjects that interest us individually, unless we succeed in creating a like interest in them, and prove to them that the subject is worth their time and their thoughts. Why then should we, who love the Church Service, whose words of prayer and praise are linked with our earliest memories, expect the careless, busy, restless men of the West to find in them anything of a like charm, unless we take pains to first teach the beauties, and show the perfect utility of all its parts ?

How this can best be done, what more simple form should be first used, it is hardly a part of a layman to suggest ; but living in this young country into which thousands upon thousands are yearly crowding, I see fields where the Church could do such glorious work would she but realize the opportunity and waken to the task. Knowing to a certain extent the opinions and prejudices of these people, I can but hope and pray that the subject suggested by your Missionary "J." will be taken into careful consideration by those in authority, and worked out until a Mission Service shall be produced more likely to meet the wants of Mission sections, and to catch the notice and demand the thoughtful attention of the men without faith, than does the present one.

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LETTER No. 4.

REV. AND DEAR SIR : I have been greatly interested, as I doubt not many others have been, and especially those upon whom has been laid the responsibility of prosecuting the Missionary work of the Church, in

an article in the October number of **THE SPIRIT OF MISSIONS**, entitled "**Our Mission Service.**" I know not to whom to ascribe it, but its author is evidently an earnest and practical man, who longs to do a *real* work for **CHRIST** and the souls of men, without deviating from the methods and means prescribed by the Church of which he is a Minister. Such a man has a right to demand a patient and respectful hearing when he says, "I find myself hampered and perplexed in the peculiar work which GOD and the Church have laid upon me, by the restriction which obliges me always to use a form of Service prescribed for congregations of baptized believers and devout worshippers." It would not surprise me to learn that you have at this moment, in your editorial drawer, more than one article, from other sources, endorsing what he has said and seconding his plea, not for a shortened, but for a different Service, duly authorized for use on special occasions.

For my own part, I do not hesitate to confess a degree of sympathy with him, and to avow the conviction that, if the case now is, as he evidently considers it to be, that the **Missionary**, when doing the work of an evangelist among strangers and aliens, must use the full order for Morning or Evening Prayer, and that alone, and to the end that the Service may be rendered according to the rubrics, must even call upon the indifferent and the profane to take words upon their lips—confessions, and supplications, and praises—which express, for them, no sentiment of the heart—then it is high time that the **Missionary** should be set free from such trammels, and a different Service provided for his use.

But I venture to offer one or two suggestions with reference to the difficulties and objections presented by your correspondent.

1. In nearly every congregation which may be assembled anywhere in this country for a religious Service, there will be at least some professed Christian believers; not Churchmen, it may be, but those holding and confessing the cardinal doctrines of the faith. And it is to those that we appeal when we explain and defend the use of the **Prayer Book**, and ask the people to unite with us in worship, according to its forms and prescriptions. To these, certainly, such an appeal is quite legitimate, and in so far as it is successful an important step has been gained in overcoming prejudice, etc.

2. Furthermore, if the **Missionary** officiating at some isolated outpost will, when he has time and opportunity, gather together, *beforehand*, as many of this class of persons as he can find and persuade to come to him for private instruction; and will explain to them the nature of the Service which he is about to use, and ask them to assist him therein, for the better edification of themselves and their neighbors, he will often have the satisfaction of hearing good responses from real worshippers. And the effect of such worship, so participated in, will, I venture to say, be greater and more beneficial upon the scoffers and the indifferent than any prayer uttered only by his own voice on their behalf.

3. It is supposable, and the case may have oftener occurred in the experience of others than in my own, that there are *none* in the congregation who may, with propriety, be asked, or who, if asked, would consent to join audibly, and according to the direction of the Church as to postures, etc., in the Service. Then let the Missionary do what he can, according to his best judgment, under the circumstances. Let him not only omit the strictly responsive parts of the Morning or Evening Prayer, but shorten the Service still further, if that should seem desirable ; and not only that, but hold himself free to substitute, and use *for the occasion, any prayers found anywhere within the Prayer Book.* No Bishop will challenge his right so to do, under such circumstances, but will rather commend him for his discretion ; and with such liberty in drawing upon such a treasury he will find himself able to supply, in large measure, even his most peculiar needs.

Such action was taken at the last General Convention as will, I believe, when consummated at the next, expressly authorize various compilations from the Prayer Book for use on special occasions in public worship ; but, meanwhile, the advice which I have given is based upon the opinions and practice of several of our most venerated and successful pioneer Bishops. More than once the call has been made upon the House of Bishops to set forth a special Mission Service, or an abridged Service for Missionary use, and I have been informed that the necessity and desirableness of such a step has been disputed by none more strenuously than by such men as the late Bishop Chase of Illinois.

It was my own privilege, in boyhood, to see how mighty and blessed an instrument the Prayer Book is, under God, in such hands as his, in pioneer work ; and therefore, I am slow to assent to the proposition that under any circumstances the alternative must be either to have and use a different Service from that which it prescribes, or to "build up the congregation in insincerity" and "mere formality."

H. A. NEELY, *Bishop of Maine.*

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### *A THOUGHT FOR ADVENT.*

THE Annual Report and the Advent Appeal of the Domestic Committee, both printed in this number of *THE SPIRIT OF MISSIONS*, direct attention to the past history and present condition of the Missionary work of our Home field. Never have we had greater cause for profound gratitude to Almighty God for the blessings vouchsafed to our beloved Church: never have we had graver cause for the serious, prayerful purpose that will lead us to show our gratitude by faithful endeavors to help on the work He has given that Church to do.

The Advent Season comes to us full of lessons of the past and warnings for the future. It tells us what befell a people who, watching for their **MESSIAH**, were yet unprepared to meet Him, and knew Him not when He walked among them. It says to us, who now watch for His Second Coming, The **LORD** is at hand; go ye out to meet Him; and it reminds us that He Who has bidden us "Occupy till I come," will bring His reward with Him, and will give to every man according as his work may be.

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## A C K N O W L E D G M E N T S.

 **N. B.—In remitting to the Treasurer, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded.**

### All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums for the General Work intrusted to their care, from Oct. 1 to Oct. 31, 1876, inclusive.

				ALBANY.	MAINE.		
<i>Cohoes</i> —St. John's Ch., M. C.....	6 00			<i>Dexter</i> —Ch. of the Messiah.....	8 10		
<i>Malone</i> —St. Mark's Ch., M. C....	2 70	8 70		<i>Exeter</i> —Holy Trinity.....	8 68	16 18	
<b>ARKANSAS.</b>							
<i>Ft. Smith</i> —St. John's Ch .....	3 00	3 00		<i>Anne Arundel Co.</i> —Westminister Parish, St. Margaret's.....	20 00		
<b>CALIFORNIA.</b>							
<i>Watsonville</i> —Grace Mission.....	7 35	7 35		<i>Baltimore</i> —St. Andrew's Ch.....	3 61		
<b>CENTRAL PENNSYLVANIA.</b>							
<i>Bethlehem</i> —Trinity Ch.....	13 00			<i>Prince Geo. Co.</i> —Queen Anne's Parish, St. Barnabas'..	12 70	36 31	
<i>Pottsville</i> —Trinity Ch. S.S., M.C.	12 06	25 06					
<b>CONNECTICUT.</b>							
<i>Bethel</i> —St. Thomas' Ch., of which from M. C., \$3.....	7 00			MARYLAND.			
<i>Waterbury</i> —St. John's Ch. S.S., M. C.....	47 00	54 00		<i>Anne Arundel Co.</i> —Westminister Parish, St. Margaret's.....	20 00		
<b>EASTON.</b>							
<i>Snow Hill</i> —All Hallow's Parish M. C., through Woman's Auxiliary .....	1 55	1 55		<i>Baltimore</i> —St. Andrew's Ch.....	3 61		
<b>ILLINOIS.</b>							
<i>Chicago</i> —St. Mark's Ch., M. C... .	9 74	9 74		<i>Prince Geo. Co.</i> —Queen Anne's Parish, St. Barnabas'..	12 70	36 31	
<b>INDIANA.</b>							
<i>La Grange</i> —St. John's Ch.....	1 50	1 50		MISSISSIPPI.			
<b>IOWA.</b>							
<i>Keokuk</i> —Mrs. O. P. McD.....	25 00	25 00		<i>Kirkwood</i> —St. Philip's Ch.....	2 00	2 00	
<b>LONG ISLAND.</b>							
<i>Brooklyn Heights</i> — Grace Ch., two members, quarterly payment of stipend.....	49 50			MISSOURI.			
<i>Cold Spring Harbor</i> —St. John's Ch.....	20 00			<i>Miami</i> —Grace Ch.....	4 00	4 00	
<i>Huntington</i> —St. John's Ch., a member.....	5 00	74 50		MONTANA.			
<b>LOUISIANA.</b>							
<i>A lady</i> .....	1 25	1 25		<i>Bozeman</i> .....	7 00	7 00	
<b>NEW YORK.</b>							
<i>City Island</i> —Grace Ch.....				<i>New York</i> —Grace Ch.....	10 00		
<i>Edgewater</i> —St. Paul's Memorial.....				<i>City Island</i> —Grace Ch.....	2 00		
<i>New York</i> —Holy Saviour, M. C. ....				<i>Edgewater</i> —St. Paul's Memorial.....	11 00		
<b>INDIANA.</b>				<i>New York</i> —Holy Saviour, M. C. ....	11 00		
<i>La Grange</i> —St. John's Ch.....	1 50	1 50		<i>Ch. of Incarnation</i> , two members.....	100 00		
<b>INDIANA.</b>				<i>J. J. G.</i> .....	100 00		
<i>Keokuk</i> —Mrs. O. P. McD.....	25 00	25 00		<i>N. P.</i> .....	5 00		
<b>LONG ISLAND.</b>				<i>A friend</i> , quarterly pay't of stipend....	25 00		
<i>Brooklyn Heights</i> — Grace Ch., two members, quarterly payment of stipend.....	49 50			<i>Φ. B. K.</i> , part payment of stipend.....	50 00	303 00	
<i>Cold Spring Harbor</i> —St. John's Ch.....	20 00			NORTHERN NEW JERSEY.			
<i>Huntington</i> —St. John's Ch., a member.....	5 00	74 50		<i>Englewood</i> —St. Paul's Ch.....	53 10		
<b>LOUISIANA.</b>				<i>Newark</i> —Little Baldwin's M. C. ....	5 00		
<i>A lady</i> .....	1 25	1 25		<i>South Orange</i> —Ch. of the Holy Communion, quarterly payment of stipend.....	25 00	83 10	
<b>NORTHERN TEXAS.</b>							
<i>Denison</i> —St. Luke's Ch.....				<i>NORTHERN TEXAS.</i>			

## ACKNOWLEDGMENTS.

				OHIO.		TENNESSEE.		
<i>Cleveland</i> —Trinity, M. C.....	37	25	37	25		<i>Franklin</i> —St. Paul's Ch.....	5	00
<b>PENNSYLVANIA.</b>								
<i>Doylestown</i> —St. Paul's Ch.....	7	53				<i>Sewancee</i> —St. Paul's Ch.....	20	00
<i>Glen Locke</i> —St. Paul's Ch.....	4	30					25	00
<i>Holmesburgh</i> —Mrs. A. H.....								
<i>Lower Merton</i> — Redeemer, of which for Diocese of Missouri, \$43 42 .....	10	00				<i>Amherst</i> —Ascension.....	7	50
	86	85				<i>Charlottesville</i> —Christ Ch.....	30	00
<i>Philadelphia</i> — St. Jude's Free Ch., Centennial off'g...	25	00				<i>Lunenburg Co.</i> —St. John's Ch..	2	50
St. Mark's Ch .....	200	00					40	00
Chapel of Episcopal Hos- pital.....	23	35						
<i>Germaniown</i> — St. Luke's Ch.....	21	25						
<i>Oxford Parish</i> — Crescent- ville, Trinity Chapel ..	14	00						
Quarterly dividend on the gift of the Rev. James Saul, D.D....	105	00						
<i>West</i> —I. B. Bird.....	2	00	499	28				
<b>PITTSBURGH.</b>								
<i>Erie</i> —St. Paul's S. S., Centennial offering.....	70		70			Receipts for the month, not credit- ed to parishes.....	9	42
<b>RHODE ISLAND.</b>								
<i>Nerupt</i> —Trinity Ch.....	46	22	46	22		Receipts for the month.....		\$1,472 61
<b>SOUTH CAROLINA.</b>								
<i>Rock Hill</i> —Ch. of Our Saviour ..	3	00	3	00				
						Receipts for the month.....		518 16

## ACKNOWLEDGMENTS OF SPECIAL CONTRIBUTIONS.

The Treasurer of the Domestic Committee has received the following SPECIAL CONTRIBUTIONS from Oct. 1 to Oct. 31, 1876, inclusive.

				ALBANY.				
<i>Albany</i> —A friend, for Bp. Tuttle.	50					Miss C., of which for Bp. Green's Training School, \$10; Bp. Whipple, \$10..	20	00
<i>Troy</i> —Christ Ch. S. S., for Nasho- tah Mission.....								
	35	00	35	60		<i>Rye</i> — Christ Ch., Woman's Mis- sionary Association, for Mission at Plain City, Utah.....	101	00
<b>CONNECTICUT.</b>								
<i>New Haven</i> — St. Thomas' S. S., for St. Mark's School, Salt Lake.....	40	00	40	00				
<b>ILLINOIS.</b>								
<i>Springfield</i> —St. Paul's S. S., for Ch. at Canon City, Col..	7	63	7	63		<i>Akron</i> —St. Paul's Ch., for suffer- ers in Savannah from yellow fever, particu- larly orphans.....	26	85
<b>MARYLAND.</b>								
<i>Frederick Co.</i> — St. Mark's Par- ish, for Mexico.....	15	00						
<i>Nanjemoy</i> — Rev. R. P., Centen- nial offering, for White Earth under Bp. Whip- ple, to be at his discre- tion.....	200	00	215	00				
<b>NEW YORK.</b>								
<i>New York</i> —Grace Ch., of which for Mexico, \$6.40 ; for Haiti, \$6.35; Cuba, \$6.36	19	11						
Holy Apostles', Chas. S. F., Jr., for Bp. Spalding	5	00						
<b>OHIO.</b>								
<b>PENNSYLVANIA.</b>								
<i>Philadelphia</i> — From Rev. James Saul, D.D., for special appropriation for New Mexico.....							1096	00
							1096	00
<b>VERMONT.</b>								
<i>Bellow's Falls</i> — St. Agnes Hall, for Scholarship in Bp. Tuttle's School.....							20	00
							20	00
<b>WESTERN NEW YORK.</b>								
<i>Branchport</i> —St. Luke's S. S., for Rev. L. H. Wells, of Waila Walla.....							2	00
							2	00
						Receipts for the month.....		\$1,588 09

# INDIAN COMMISSION.

## Missionaries and Teachers in the Indian Field:

### NIOBRARA MISSION.

The Rt. Rev. WILLIAM HOBART HARE, D.D., Missionary Bishop, residing at Yankton Agency, Dakota.

*Standing Committee*—Revs. S. D. Hinman, J. W. Cook; Messrs. T. S. Clarkson, A. Pepe (Native).

SANTEE MISSION—P. O. Address, Santee Agency, Nebraska.

Rev. Samuel D. Hinman, Presbyter in charge.

*Church of Our Most Merciful Saviour.*

Rev. Samuel D. Hinman.  
A. Duncan Graham (Native), Teacher.  
Miss Emily J. West.

*St. Mary's Boarding School.*

Miss Clara M. Kerbach, House Mother.  
Sister Mary Graves, Associate.

*Chapel of Our Blessed Redeemer, East Bazille Creek.*

Rev. Dan'l W. Hemans (Native), Presbyter.  
Johnson Redowl " Catechist.

*Chapel of the Holy Faith, Wapashaw Village.*

Amos Ross (Native), Teacher.  
Paulios Johnson (Native), Catechist.

YANKTON MISSION—P. O. Address, Yankton Agency, Dakota.

Rev. Joseph W. Cook, Presbyter in charge.

*Church of the Holy Fellowship.*

Rev. Joseph W. Cook.  
David Tatlyopa (Native), Catechist.

*St. Paul's Boarding School. (Boys.)*

The Bishop, Principal.  
Rev. H. St. G. Young, Head Master.  
Felix R. Brunot (Native), Teacher.  
Mrs. M. E. Duigan, House Mother.

*Emmanuel Hall. (Girls' Boarding School.)*

Mrs. W. A. Draper, House Mother.  
Miss Amelia Ives, Associate.

*Chapel of St. Philip the Deacon—White Swan.*

Rev. Luke C. Walker (Native), Deacon.  
Battiste Defond (Native), Catechist.

*Chapel of the Holy Name—Choteau Creek.*

Philip J. Deloria (Native), Catechist.

*Chapel of the Holy Comforter—Point of the Timber.*

Edward Ookiye (Native), Catechist.

PONKA MISSION—P. O. Address, Ponka Agency, Dakota.

Richard Gray, M. D., Catechist and Teacher.

YANKTONNAIS MISSION—P. O. Address, Crow Creek Agency, Dakota.

*Christ Church—Upper Camp.*

Rev. John Robinson.

*Girls' Boarding School.*

Miss Olive M. Roberts, House Mother.

*Lower Camp.*

Edward Ashley, Catechist and Teacher.

LOWER BRULÉ MISSION—P. O. Address, Crow Creek Agency, Dakota.

Rev. H. Burt, Deacon in charge.

CHEYENNE AGENCY MISSION—P. O. Address, Cheyenne Agency, Dakota.

*Boys' Boarding School. Two miles from the Agency.*

John Kitto (Native), Catechist.

*Mackenzie's Point. Boys' Boarding School.*

Rev. Henry Swift.

Miss S. Fanny Campbell, Associate.

UPPER BRULÉ MISSION—P. O. Address, Spotted Tail Agency, Nebraska, via Cheyenne, Wyoming Territory.

Rev. Wm. J. Cleveland, Presbyter in charge.  
Miss Mary J. Leigh.  
Sister Sophie C. Pendleton.

FOND DU LAC MISSION.

Under Bishop Brown.

Oneida Agency—P. O. Address, Oneida, Brown Co., Wis.

Rev. E. A. Goodnough, Presbyter.

MINNESOTA MISSION.

Under Bishop WHIPPLE.

*White Earth Reservation—*

Rev. J. J. Enmegahbowh (Native), Presbyter.

Rev. J. A. Gilfillan, Presbyter.

Rev. Samuel Madison (Native), Deacon.

Rev. Fred. Smith, " "

George Johnson, " Catechist.

Charles Wright, " "

John Coleman, " "

George Smith, " "

Charles Jackson, " "

James Jackson, " "

Mrs. M. L. Selby, in charge of Hospital.

Mrs. Laura Crafton, " "

*Mission to the Sioux in Minnesota—*

George W. St. Clair (Native), Catechist.

### Form of a Bequest to the Indian Commission.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States for the use of the Indian Commission of said Society.

## LETTER FROM BISHOP HARE.

MISSOURI RIVER, DAKOTA, October 23, 1876.

*To the members of the Leagues and other Associations organized for the support of Missions among the Indians :*

MY DEAR FRIENDS : As I travel from station to station of the Niobrara Mission, and witness to my delight the good work which is being done, I love to think of the Mission as being nothing else than the tender hand of the Church stretched forth among our poor Indian tribes to bathe their wounds, to bind up their broken-hearted and to lead them to the SAVIOUR's feet ; and the thought comes to me over and over again, as I pass from Mission to Mission and see their many needs, Will the heart of the Church at the East, whose hand this Mission is, will the heart of Christian woman at the East, beat in this Missionary hand of hers as steadily and as tenderly in these days of trial as in brighter days that are past. Nothing has happened out here which should chill any heart in the least. On the contrary, nothing strikes me more forcibly on taking up my work again than these two things. The first is, the zeal and fidelity with which my brethren and sisters in the Mission have discharged the duties of their stations and the smoothness with which, on the whole, the Mission work has proceeded. The second is, the good behavior of the Indians with whom our Mission is most intimately connected, under provocation which has been sore enough to madden the coolest. For here are a people who, on the surrender of a part of their land a few years ago, were assured in the undisturbed possession of the rest by solemn treaty, who have beheld the pitiful fragment that remained to them invaded by lawless adventurers and the fairest and most valuable portion of it snatched from their possession. They have remonstrated ; but in vain. They have asked whether they might themselves repel the invaders ; and have been answered, No. They have asked that the troops of the United States should drive the marauders out ; and the reply has been, that the children of the Great Father are many and adventurous, and that what they wished to be done the Great Father cannot prevent. Occasional outbursts of passion, resulting here in the murder of a white man by an Indian and there of an Indian by a white man, have added fuel to the hot discontent. Efforts made to secure the relinquishment of the coveted portion of their land, for a fair equivalent, have seemed to their ignorant minds, rendered suspicious by many wrongs, as efforts to overreach them, and have fanned the flame. In this juncture a military expedition is sent out to chastise some of the wilder bands of their people, who have been guilty of long-continued deeds of robbery and murder; but, instead of victory for the Government forces, and the wholesome lesson which victory would have taught evil-disposed Indians everywhere, the arms of the savages come off triumphant, and the issue seems to them to proclaim the dawning of

the day in which the relentless tide which has been driving the Indian from his hunting-grounds will be driven back in confusion. A hundred tongues carry the inspiring news. How the tidings must have stirred up the national pride of the Indian ; how it must have made their wild natures, which civilization and Christianity had been quieting, rage again, any one can imagine. That a tempest of passion has not swept the Niobrara Mission out of the country, is to me cause of the greatest encouragement. That the only casualty to the members of the Mission is one murder, is the occasion of thanksgiving. That the whole Sioux nation is not in arms and wild with exasperation, is to me a wonder. While the fact that up to this writing not a Mission Station has had to be relinquished, and that, on the whole, steady improvement marks our School and Mission work, constitute the most emphatic call to us Missionaries in Niobrara and to the Church at home to persevere in the work which we have begun.

The following Prayer seems to me to comprise in its petitions the blessings most wanted for the welfare of our Mission and of the Indians, and may be interpreted as indicating the objects which the Mission is working for. It is put forth in the hope that the earnest wishes of many hearts may find utterance and relief in its words.

## PRAYER.

O MOST MERCIFUL GOD WHO HAST PROMISED THAT ALL THOSE WHO DWELL IN THE WILDERNESS SHALL KNEEL BEFORE THY SON, REMEMBER, WE PRAY THEE, THE INDIAN TRIBES OF OUR LAND AND ALL THOSE WHO HAVE GONE TO THEM IN THY NAME.

GUIDE AND GOVERN ALL THOSE WHO ARE PUT IN CIVIL OR MILITARY AUTHORITY OVER THEM, THAT THE PEOPLE MAY LEAD A QUIET AND PEACEABLE LIFE IN ALL GODLINESS AND HONESTY.

ESTABLISH AND STRENGTHEN THY CHURCH AMONG THEM, THAT THEY MAY ALL COME TO KNOW THEE, THE ONLY TRUE GOD, AND JESUS CHRIST WHOM THOU HAST SENT.

ENDUE ITS MINISTERS, AND ALL THEIR FELLOW-LABORERS, WITH HEAVENLY LOVE AND WISDOM, AND MAKE THEM ENSAMPLES TO THE FLOCK.

SANCTIFY THE PEOPLE. PRESERVE THEIR MARRIAGES IN PEACE AND CONCORD ; NOURISH THEIR INFANTS ; LEAD FORWARD THEIR YOUTH ; SUSTAIN THEIR AGED ; COMFORT THE WEAK-HEARTED ; GATHER TOGETHER THE SCATTERED ; SETTLE THE ROVING AND KNIT THEM ALL TOGETHER, WORKING WITH THEIR HANDS THE THING THAT IS GOOD, IN THY HOLY CHURCH ; THROUGH JESUS CHRIST OUR LORD. AMEN.

The following letter, addressed originally to the Sunday-schools and Bible Classes which support Scholarships in our Schools, will help to give

you an insight into that part of our Mission work, as any visitor may actually see it to-day, and I trust that the facts there recited will call out much love and many prayers.

Very gratefully your friend, and servant in the Church,

WILLIAM H. HARE,  
*Missionary Bishop of Niobrara.*

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YANKTON AGENCY, DAKOTA, October, 1876.

*To the Indian Aid Associations and to my many dear friends among the Children of the Church:*

MY DEAR FRIENDS : My heart has been made so glad by what I have seen, during the last ten days, in some of the Boarding-schools supported by your contributions, that I must write and tell you of it.

My first visit was to St. Mary's School, among the Santee Sioux Indians, the home of twenty girls ranging in age from eight to fifteen years and reported to me by the House Mother as all making satisfactory progress. It was play-hour when I reached the school and the curious little ones gathered about me, when I alighted from my wagon, much as chickens run together when, at evening time, the farmer's wife appears with her basket and sprinkles from it the handfuls of corn. They follow me into the house, and, by the time I have retired to my room and washed and brushed off the dust, they have been seated at their frugal, wholesome evening meal, of which, if you will go with me into their dining-room, you will see them partaking with as much decorum as if they were white girls. Their table is covered with a cloth of their own make, for there is a weaving-room attached to the school and some of them have learned the useful art. It is the rule that one table-cloth must last a week (for every barrel of water must be drawn three miles). The cloth we are now looking at has been in use four days, and surely no twenty white girls ever kept their table-cloth neater. Tea is soon over and I remark "Now that I have seen your dining-room, I must look at your Dormitory." This excites a titter, as if the thought were running in their little heads, what does a Bishop know about a Dormitory? but off they all merrily troop, exchanging meaning glances and curious whispers. The Dormitory is a long room with a row of beds on each side and an aisle running the whole length of the room between them. "Who made these beds?" I ask. "Why, the girls to be sure," the good House Mother answers; a fact which, of course, I very well knew. "Are they made this nicely every day, or did the girls know that I was coming?" "They had no notion that you were coming until you drove up an hour ago to our door," is the reply in a somewhat injured tone of both the House Mother and Sister Mary. "Well, they all look very neat," I respond.

"I wonder, girls, if I should pull the covers off, whether I should find the beds as neatly made inside," and with a pull the inside of one bed is revealed. A little girl half behind my back has run to her bed a little afraid that possibly it may need a few finishing touches, but my inspection shows nothing but creditable work.

Leaving now the Santee Mission, we cross the Missouri, and, going up the river, reach after six or seven hours the Yankton Mission, where we shall pay a visit to Emmanuel Hall, a boarding-school for girls, and St. Paul's, a boarding-school for boys. The former contains about twenty girls, the latter thirty boys. We have passed on our journey many little girls more than half-naked, and wild and shy as wolves, and the first feeling which rises as I enter Emmanuel Hall, and receive the greetings of the little ones gathered there in the SAVIOUR'S Arms, and find two or three of them gathering about my chair and whispering near my ear the word "Bishop, Bishop,"—whether to show me that they have learned my title, or to win a kindly look, I cannot tell—my first feeling is "Can these little ones ever have been as dirty and shy and wolfish as those I met by the roadside?" Yet I well know that they once were. Tea is soon announced and let us go with them to their dining-room. It is a room only twenty feet by twelve, and in it are crowded tables for twenty girls and for the House Mother and her Associate and for us their guests; but though these girls are Indians who some persons say can never be tamed, we shall see nothing in their manners at table which will prevent us from taking our own meal by their side with entire composure and satisfaction. And if you would find yourself softened and your whole heart drawn out towards these children of the wild man, just wait for a few minutes after the evening meal is over and listen as, led by one of their own number, they softly sing their evening hymn and join with the House Mother and her Associate in saying, in their own tongue, the LORD's Prayer.

A few steps bring us, next, to St. Paul's school. And here, perhaps, we are at first a little disappointed. For, boys are boys. So somewhat mournfully confess, all the world over, good mothers who like their sons' clothes to look neat, and good housekeepers who like their floors to look clean, even on muddy days. Yes, boys are boys, and how then shall the floors of St. Paul's be always clean when we are too poor to surround the house with paths of wood and gravel, and the slightest shower converts the earth outside into a sticky paste which clings in great clods to every shoe that touches it? What shall be done if boys have worn their clothes out and there is not money to replace them? And how shall a boys' table be as attractive as that of girls when, all the world over, boys plunge at their food with an appetite and voracity which girls do not seem to know. Well, we can only try to improve them, and improve they do wonderfully. Who have set this table so nicely? These same boys. Who have placed these tea-cups on the cupboard shelves in regular rows of three cups deep? These same boys. Who have



# SPIRIT OF MISSIONS.

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## FOREIGN DEPARTMENT.

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DECEMBER, 1876.

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### “THE LABORERS ARE FEW.”

“How can this great work be kept up, unless very soon new Missionaries be sent out? At least two Clergymen and one lady teacher it seems to me are imperatively needed.”

This voice from a single station (Wuchang) of our China Mission is echoed and reechoed from all points in that field, nay, from all our fields—“white unto the harvest”—as we believe. We have had our Intercession Days for several years past. God has heard our prayers. Men and women are knocking at the door, each in turn saying, “Send me.”

What then is lacking? The money wherewith to bring the laborers and the work together; the money wherewith to support the work. This is food for thought suitable for all baptized persons who, by virtue of that Baptism, are members of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

### ADDITIONAL MISSIONARY FOR JAPAN.

In this connection it gives us great pleasure to state that while the embarrassed pecuniary condition of the Foreign Committee does render it impracticable for them to increase the Missionary force abroad, the urgent call from Japan for an additional female teacher is met by a special contribution, for this object, from the Rev. Dr. Saul. The same generous friend to Foreign Missions, supports also one of the Female Missionaries in Shanghai, China.

Are there not many laymen and Christian women, able and willing to represent themselves in like manner in the Foreign Work?

## FINANCIAL STATEMENT.

## RECEIPTS AND PAYMENTS.

Receipts of the Foreign Committee from October 1, 1875, to October 1, 1876, including interest on Trust Funds.		\$97,627 56
Received for Mission in Greece.....	\$1,214 39	
" " China.....	8,600 02	
" " Japan.....	2,120 02	
" " Africa.....	6,900 86	
" " Haiti.....	1,100 45	
" " Joppa.....	862 95	
Received Specials for Mexican Church.....	4,499 72	
" " " Foreign Missionaries Fund.....	1,720 59	
Received other Specials.....	1,115 50	
Received for General Fund (of which for interest account, \$2,024.02; from Missionary Boxes, \$1,336.20, and for the Jane Bohlen Book Fund, \$586.55).....	69,493 06	\$97,627 56
Treasury overdrawn, this date.....		41,589 38
		\$139,216 94

The expenditures for the same period were

For the Mission in Greece.....	4,845 04	
" " China.....	36,649 21	
" " Japan.....	9,392 70	
" " Africa.....	23,036 74	
" " Haiti.....	7,278 47	
" " Joppa.....	1,685 39	
Specials for the Mexican Church.....	4,470 80	
other Specials.....	1,088 49	
Interest account.....	256 30	
Library of the Foreign Committee.....	26 91	
Jane Bohlen Book Fund.....	346 51	
Foreign Missionaries Fund.....	1,217 00	
Publications, viz :		
SPIRIT OF MISSIONS.....(a)	\$397 55	
HOME AND ABROAD.....(b)	335 14	
CARRIER DOVE, arrearages.....	537 90	
TEN WEEKS' PAPER, arrearages.....	62 87	
Miscellaneous Publications.....	777 88	
Epiphany Appeal.....	127 89	
Salaries.....(c)	1,150 00	
	3,389 23	
Woman's Department.....(d)	514 13	
Salaries of Secretaries and Clerk hire.(e)	8,756 96	
Board of Missions, printing, etc.....(f)	327 69	
Missionary Box Association.....(g)	239 95	
Rent of Mission Rooms.....	1,209 00	
Travelling Expenses.....	66 20	
Office Expenses.....(h)	1,125 00	
Legacy Expenses.....(i)	589 74	
	\$106,511 46	
Treasury overdrawn October 1, 1875.....	32,705 48	
		\$139,216 94

(a) Proportion of arrearages, \$253.71 (against \$974.96 last year). Electrotypes, etc., \$143.84.

(b) Proportion of arrearages, \$246.68 (against \$736.72 last year). Electrotypes, etc., \$88.46.

(c) Including salary of the Rev. J. Liggins, Asst. Editor, \$1,000.

(d) Foreign Committee's proportion of salaries of Secretary and Asst. Secretary, Printing, Postage, and Stationery.

(e) Including amount paid for the funeral expenses of the Rev. Dr. Duane and the amount of allowance to his family, say, \$2,272.22.

(f) Printing Reports and Proceedings, postage on same, Foreign Committee's proportion.

(g) Cost of Missionary Boxes and their distribution.

(h) Including freight, insurance, postage, salary of boy, etc., as per detailed account, which has been duly audited and certified to be correct by the proper Committee.

(i) The preservation of property to come to the Board after the termination of a life (the income now at their command), consumed the most of this.

The foregoing Financial Statement presents the encouraging fact that while the stringency of the times has not been less but rather more severe during the past year than in the previous years of depression, the receipts have been somewhat larger than they were for the year ending September 30, 1875.

The Committee are thankful for this, and earnestly hope that it may be regarded, when all the circumstances of the case are considered, as an indication that the principles enunciated by the Committee (in a pamphlet sent to the Clergy in January last), touching the method of collecting funds, are approving themselves more and more to Parish Ministers. The Committee here refer particularly to a recognition of the fact that the Clergy, (each of them in his own field), are the fit and responsible agents for the instruction of the people in relation to Missions and for gathering in their offerings for the same.

While, however, the Committee gladly and thankfully acknowledge the encouragement found in the facts above-mentioned, still they have been obliged, and are still obliged, to conduct the work under the embarrassment of a large arrearage, the accumulation of several years. The annual receipts have not been sufficient to meet the annual expenses of the work on its present scale.

In the pamphlet already referred to, the Foreign Committee mentioned their determination not to make additional appointments, or in any way to increase expenses so long as the present incumbrance of debt remains. This determination has been adhered to, and so far as the Committee are concerned will be adhered to till the needed relief come.

The problem is being solved by a process most painful to contemplate; deaths and retirement from the field will, in due course, bring down the work to limits which the measure of the Church's gifts will cover—a process of *decay*, while God's Providence and the operations of His Grace in the field where the Church has her Missions, demand LIFE and GROWTH and PROGRESS. Decay will accomplish it, while, month after month, applications are accumulating in the hands of the Committee from those who earnestly desire to be sent forth as laborers into the great harvest fields made ready for the Church. Is such a process compatible with love for CHRIST and for the souls of men for whom He died? Is such a process consistent with the measure of blessing with which we ourselves are enriched?

## REPORT ON THE JAPAN MISSION.

FOR THE YEAR ENDING JUNE 30, 1876.

FOR the first time we have to record the removal by death of one of the members of our Mission in Japan. Mrs. Quinby's health had been failing for some time, but it was not suspected, when her physician recommended that she should spend the winter in California, that she was so near her end. With that true spirit of self-sacrifice and unselfishness for which she was ever remarkable, Mrs. Quinby insisted that she would not leave, if it would take Mr. Quinby from his work, but as the physicians considered it necessary, she proposed to go accompanied only by her son. She must have failed rapidly on the passage, for on her arrival at San Francisco, she was very weak, and a fortnight after fell asleep in JESUS. Mrs. Quinby's lovely Christian character, her patience, gentleness, devotion and earnest desire to "spend and be spent" for CHRIST her SAVIOUR, had endeared her to us all, and we feel deeply her loss.

## THE MISSION AT OSAKA.

The work of our Mission in Osaka divides itself into three parts—(1) the public Services, (2) the Dispensary, and (3) the Schools.

The Services are numerous, and have been faithfully kept up during the year. They consist of a Sunday-school, two full Services with sermon in Japanese, and one Service in English on Sunday; addresses Monday and Thursday evenings, preaching every afternoon, when a congregation can be had, and a short Service on Friday evening with the converts. The attendance on the Sunday Services, and on Monday and Thursday evenings, has averaged about thirty, and thousands must have heard something of the blessed Gospel of CHRIST at the daily preaching. The command, "Cast thy bread upon the waters," has been faithfully followed by Mr. Morris, and we may look for the fulfillment of this promise, "Thou shalt find it after many days."

## AN INTERESTING CASE AT THE DISPENSARY.

Dr. Laning has been regular and very systematic in his attendance at the Dispensary, and has treated about the same number of patients as last year. In addition to the large amount of bodily suffering alleviated, which we know, we have reason to hope that good is done to the souls of some that we know nothing of. Lately a case of no little interest accidentally came to the notice of Dr. Laning. He was sent for to see a man, who, on the street, was suddenly taken with bleeding from the lungs. The bleeding was staunched, and the man was able to go home. A few weeks after, however, Dr. Laning was again sent for, but before he could reach him the man had died. His wife and friends told Dr. L., that ever since he had been sick he had been reading constantly Christian books, and that he seemed to find great pleasure and comfort from them. One

of the books contained the Creed, the Lord's Prayer and the Ten Commandments, which, from the stamp it bore, had probably been received from the Rev. Mr. Warren, of the Church Missionary Society. The other book was a Gospel of St. Matthew, which had probably been gotten from the Dispensary. How much of the truth he understood will never be known in this world, but the effect was such that his wife and some of his friends said they wished to learn this doctrine, which had given so much comfort and peace to the sick and dying man.

#### THE SCHOOLS.

On the 1st of October the Boys' School numbered nineteen pupils, but during Mr. Quinby's sickness, in December and January, the number diminished, till in February there were only eight left. As he found that many came who only gave him the trouble and drudgery of starting them in English, but did not stay long enough to be really benefitted, he determined to receive no new pupils unless they were sufficiently advanced to enter the two classes already formed. He persevered in teaching five boys who had been with him for three years till the 1st of June, and since then has spent about an hour and a half daily at the Dispensary, talking to the patients, telling "stammeringly the story of CHRIST's Miracles, and answering their questions about the teaching and love of the Great Physician."

The Girls' School under Miss Eddy has succeeded very well this year. Last year she had only five or six pupils, but during the past session she has had twenty-two, and the school closed with seventeen pupils. She naturally feels encouraged, and hopes that next year may bring greater success.

#### AN INCREASE OF INTEREST AT YEDO.

Greater facilities for preaching the Gospel, a growing desire for instruction, the actual increase in numbers, and greater earnestness of the converts, show a marked advance in our work in Yedo. Against three Baptisms, one Confirmation and three communicants reported last year, we report this year seventeen Baptisms (14 adult and 3 children), sixteen Confirmations and twenty communicants. This increase is the result of our work at only one place in Yedo, but as Mr. Cooper has lately opened two other chapels, and two or three other chapels will be opened probably by Mr. Blanchet and myself within a few months, we may reasonably hope for greater success next year.

Under Mr. Blanchet's good management the Boys' School, though not so large as it was during the last six months of the previous year, has had an average attendance for the year of forty-five pupils—which, considering all the circumstances, is very good. Six of the number have been baptized and confirmed during the session, and three others have been baptized since the school closed.

We have not been able to give as much time to the school as it requires, and as opportunities for preaching the Gospel increase, and more time is needed for the instruction of the increasing numbers of candidates for Baptism and Confirmation, we shall be less able to devote time and energies to it. The school may be made an agency of great usefulness, and if an earnest, devoted layman could be found to take charge of it, and make it a thoroughly good school, he would do much to advance the cause of CHRIST in Japan.

#### A GIRLS' SCHOOL MUCH NEEDED.

A felt want in our Mission in Yedo is a Girls' School, and one of our converts being quite an intelligent woman, Mr. Blanchet wishes to make a beginning with her assistance, but the experiment is beset with difficulties, and it is very doubtful whether it will be attended with any great results. To make a Girls' School a success, two earnest, faithful, single women are needed to take charge, live with them in the house, and by the practical exhibition of the Christian life, as well as by sound, thorough instruction, train up the girls to become true Christian women. A noble work is in store for any one, who may be moved by God to undertake it. But those who undertake it must come prepared for some self-sacrifice, expecting to live in a Japanese house till the whole city is thrown open, and we can build in a suitable position. Every Mission in Yedo—except our own—has a Girls' School, and we ought not to delay longer in commencing one.

#### INCREASING ACTIVITY OF THE BUDDHISTS.

Among the things of interest, which have happened during the year, may be mentioned the increasing activity of the Buddhists, or more properly one of the sects of Buddhists, which had its origin in Japan. Provoked to jealousy by the zeal of the Christians, or feeling that some new effort was necessary to regain their waning influence, they have started a religious newspaper, are building a large temple, which, when completed, will cost over \$200,000, they have determined to send two or three young men to England to study Sanscrit, and then to India to study Buddhism at its original source, and they now propose to send Missionaries to Corea to spread their peculiar tenets.

The public notification closing all government offices on Sunday, and making it a day of rest for all government officers, and the tacit allowance of Christian burial, are steps in advance. In one case application was made by the Greek Priest in Yedo to bury one of his converts, and he was told by the Japanese official that the question of burial was still under discussion, but in the meantime he could give the man a "provisional burial." It was performed publicly, with all the rites of the Greek Church. In the case of one of our converts in Osaka, it was said that it was not necessary to ask formal permission. A portion of the Service

was read in our Chapel, and the rest at the grave—the officer in charge making not the slightest objection.

The Berean spirit exhibited in the diligent searching of the Scriptures by the Japanese is one very encouraging feature in our work. In our school my Bible class, which is entirely voluntary, has been the largest class in the school all through the session, and in addition to this, ten or twelve of the more advanced pupils, at their own request, have been instructed in the Epistle to the Romans two evenings in the week. We need very much good, sound, concise Commentaries, to lend to the Christians who frequently come to borrow the few we have.

#### CONVERTS LOOKING FOR CHRIST.

Another encouraging fact is, that some of the converts are awakening to a sense of their responsibilities to let "their light shine," and are beginning to work for CHRIST. Two young men go a long distance twice a week to instruct a class of ten or twelve in the Catechism on the Creed, and another is instructing his mother, other members of his household, and a few neighbors who assemble at his house. It is hoped that others may be induced to "go and do likewise," and that much good fruit may spring up from the seed thus sown.

In my last Report an earnest appeal was made for more men and women, but it has met with no response. No one—man or woman—has been found ready and willing to help us to do our MASTER's work in Japan. Other Missions are increasing their forces, but we are stationary, or rather we are fewer in number than we were two years ago. Of Protestants there are now in Japan about fifty Ministers, five Missionary Physicians and twenty single women, and Rome has sent two Bishops, twenty-five Priests and seven Sisters; we number only five Clergy, one Physician and one single woman. May God speedily put it into the heart of some one to "come over and help us."

Respectfully submitted.

C. M. WILLIAMS,  
*Missionary Bishop of Yedo.*

#### REPORT OF THE MISSIONARY PHYSICIAN AT WUCHANG.

A. C. BUNN, M. D., our Missionary Physician at Wuchang, China, in his Report for the year ending June 30, 1876, states that his attendance upon Chinese patients at dispensary, hospital and at their homes, numbered two thousand, five hundred and nine men, nine hundred and seven women, and one thousand one hundred and thirty-two children. We extract the following from his Report :

Among the few foreigners in this city there has been considerable sickness, especially among members of our Mission. Several have been

seriously ill. Dysentery, disorders incident to the excessive heat of summer, bronchitis, and, in children, whooping cough, have been some of their diseases. The diseases met with among the Chinese have been much the same as shown in last year's classified list. Fevers, mostly of the remittent and intermittent types, were common. Rheumatism, scrofula, with and without tubercle, anaemia, general and local dropsy, leprosy, and syphilis, were very frequent. In nervous diseases, paralysis, especially paraplegia, was often seen, and sciatica very often. Diseases of the eye abounded and in great variety. A large majority of them were cases of ophthalmia, catarrhal, purulent, or granular, of keratitis with its sequelæ, of Iritis, Pterygia and Pannus. Bronchitis, asthma and pneumonia were constantly met with. Nearly all the patients were suffering more or less from mal-nutrition, and many forms of active disease of the digestive organs. Skin diseases were scarcely less numerous. Many tumors, benign and malignant, were seen. Abscesses, often of enormous extent, and fistulæ, were daily treated.

Of operations, except of those done in the hospital, no record has been kept.

The little hospital in which the above cases have been treated, has been erected within the year. It is within the same inclosure as our schools and residences. It has two rooms, one intended to accommodate six patients, the other used as a dispensary and operating room. It is hoped that the building may soon be enlarged, and provided with rooms for women and children. The increase in number of female patients is a cause for rejoicing. One day in each week is now given to prescribing for them alone. A lady, the wife of a Missionary, has been a most efficient helper in questioning and conversing with these women.

A short daily Service is held at the new hospital. At the Fu Ka chapel, with which our street dispensary is connected, preaching, for the benefit of the patients in waiting, as well as of all others who can be attracted thither, is regularly kept up by the Reverend Clergy of the Mission and the native assistant.

I desire to gratefully acknowledge the co-operation and assistance given in many ways by Rev. Messrs. Hoyt, Boone and Yen.

Two advanced pupils of the Bishop Boone school for boys have begun the study of medicine under my direction. I add in Appendix a table of rainfall and temperature.

Of the extent to which this branch of our Mission is fulfilling its purpose of aiding the spread of Christianity by exhibiting the Good Samaritan idea, I will say no further than that, at the close of a year not without its full measure for me of difficulty and disappointments, I have received from the Chinese, from my brethren in other departments of the work, and from friends in other Missions, such assurances that the work is a good one, as they know by its fruits already plucked, that I heartily "thank God and take courage."

## REPORT OF THE BISHOP OF HAITI.

*To the Board of Missions of the Protestant Episcopal Church in the United States of America :*

IN submitting, for the year ending June, 1876, the usual tabulated statement of the condition of the Church in this Missionary Jurisdiction, compiled from the Parochial and Missionary reports made to our Tenth Annual Convocation, I venture to make some additional observations, for the first time, in this connection, since I have been called to the Episcopal oversight of this field.

Near two years have gone by since this responsible charge was laid upon me ; and this short period has been precisely that of the greatest trials that have fallen to the lot of our work in this Island, if we except the first two years of the establishment of our Mission here.

## TRIALS WHICH HAVE BEFALLEN THE MISSION.

While making my first Episcopal Visitation in the southern extremity of the Island, a terrible fire consumed not only the property of one of the principal founders of this Mission, who had given shelter under his roof for more than three years to our worshipping congregation at the capital, but burned him up also with his effects ! Our senior Presbyter was also burned out of house and home by the same frightful conflagration.

Next came troubles among brethren of our household of faith, calling for the intervention of my good offices to settle disputes in two congregations, where dissensions had arisen between pastor and people. Death followed hard after, taking from our midst the wives of three of our Missionary Presbyters (Rev. Messrs. Bauduy, Salomon and Benedict), and a child in each of the families of two other Clerical Brethren on our Missionary staff (Rev. Messrs. Jones and Ledan). To all of which is to be added the death of our faithful Minister, the Deacon Bistoury, in order to complete the list of affliction and mortality that has fallen to the lot of our Clerical band in this Missionary field since my elevation to the Episcopate. Finally came the most painful trial of all, that involved the deposition from the Ministry of this Church, of one of our Clergy, for one of the gravest of faults.

Certainly in the midst of such fiery trials, in so short a period, and at the very threshold of my Episcopal administration, I could not but feel that I had been set here under similar circumstances to those of the High Priest Joshua after the return from the Babylonian captivity, having Satan standing at my right hand to resist me (*Zech. iii. 2*) ; for while to the eye of the merely man of the world these trials will be simply looked upon as ordinary human occurrences, as ills to which flesh is heir, in this world of sorrow, yet to the eye of faith the Christian will also recognize, as in the case of Job, the still deeper but invisible influences of the powers

of darkness ; for, as an inspired Apostle has said, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of the world, against spiritual wickedness in high places." (Eph. vi. 12.)

Thus warned by the Word of God, and taking it as the man of my counsel in seeking to arm myself with the whole armor of God, I have been much strengthened and comforted in fighting the good fight of faith ; knowing in whom I have put my trust, JESUS CHRIST our LORD, the Promised Seed of the Woman that has bruised the serpent's head, and through Whom, and in the power of Whose Great Name, we are already by anticipation more than conquerors.

#### CIVIL REVOLUTION.

Besides those trials above enumerated which have come upon us from within, we have had still another from without. A civil revolution that overthrew the established government of the Republic of Haiti, last April, was another means gotten up, under the inspiration of the genius of evil, the arch-rebel of the skies, among his followers here below, the children of disobedience in this wicked world, by which political upheaval a momentary obstacle was placed in the way of our active propagation of the Word of God. My Episcopal Visitation in the northern part of the Island, that had been fixed for the spring-tide, was thereby necessarily adjourned for a more favorable moment.

And yet, after noting all these discouragements (and there is no need of dissimulating the greatness of them), our work has gone on, taking deeper root in each locality where it has already gained a footing, to compensate for this loss of men, want of means and unfavorable opportunity to spread it in places where it has not yet obtained a foothold.

#### THE WORK TAKING DEEPER ROOT.

In the Parish of the Holy Saviour, at Cayes, a Parish School was opened under the auspices of the Rev. Mr. Benedict last November, and now numbers fifty scholars. In the Parish of St. Andrew, at Trianon, a lot of land has been bought, and a chapel built thereon, under the title of Emmanuel, which we purpose, by the Divine assistance, to consecrate to the worship of Almighty God next month. A Parish School will be opened in St. Andrew's on the 4th of September next, if Providence shall bless the arrangements already made to that end.

On the 2d of last May, an establishment destined to be an institution of superior education, was opened at the Capital, under our immediate auspices, and directed by the Rev. J. N. Durant, as Principal. The Parish School of Holy Trinity Church, formerly taught by the Rev. Mr. Battiste, was transformed into the primary department of this establishment. And on the 15th of August the academical department was inaugurated, in which eight boarding scholars entered, coming from St. Matthew's

School, Jérémie, in the Parish of St. Luke, under the auspices of the Rev. P. E. Jones.

A REGULAR COURSE OF THEOLOGICAL INSTRUCTION TO BE BEGUN.

In the meantime, special instructions have been given since February last to our candidates for Holy Orders, and measures are now being taken to begin, in September next, a regular course of theological instruction, in which, under God's blessing, I will be aided by the Rev. Messrs. Durant, Jones and Benedict.

Our capacity for usefulness is sadly restricted for want of pecuniary resources, particularly in carrying on our educational work. As the future success of our whole Missionary undertaking in Haiti largely depends upon the effective prosecution of this branch of our work, by which the minds of generations yet to come are to be moulded under our auspices, this educational movement has large claims upon the sympathy and aid of the friends of Missions in the Church at large. But until such aid shall be given to us more abundantly, we have no other alternative left us but to spend and be spent ourselves in this vital enterprise, by devoting ourselves and all that we have, as a living sacrifice to God, in behalf of the little ones, to whom our Great MASTER has promised His Kingdom, and whom He wills by all means to be brought to Himself, no man forbidding them, under pain of incurring His most terrible displeasure.

Hence, after looking on the dark side of the picture, enumerating all our discouragements, passing in review all our sore trials, and looking our future difficulties fully in the face, we feel to go forward in spite of our many infirmities and great unworthiness, knowing that God is with us; and that, therefore, victory is sure, if not indeed during the span of our mortal life, yet nevertheless, in the lifetime of some of those to come after, who shall be privileged to enter into our labors. In the meantime, we humbly beg the whole Church with which we are identified to hold up our hands by continual intercessions made in our behalf, and offered up in the power of the Spirit at the Throne of Divine Grace, that God may pour down the dew of His Heavenly Benediction upon this feeble vine of His own planting, that it may continue to take deep root and spread forth its branches until it shall become the subject of honor and praise both among Angels and among men.

JAMES THEODORE HOLLY,  
*Bishop of Haiti.*

PORT-AU-PRINCE, August 28, 1876.

CHRISTIANITY AND THE JAPANESE GOVERNMENT.

A JAPANESE newspaper of Tokio states that the Government is now considering whether it is better to permit Christianity to be propagated in the country or to exclude it. It is to be hoped that his Imperial

Majesty's Council will be led to a right decision, and not take, or try to take, any backward step in the most important of all subjects which they are called upon to consider.

It is true that they have done some things of late, which enlightened friends of Japan regret. They have ordered the repair and restoration of some pagan temples, and they have enacted very severe press laws. No less than thirty editors and correspondents of the newspapers have been sentenced to fine and imprisonment, for criticising the proceedings of government or the conduct of officials, in the course of the past year.

#### GOOD THINGS DONE BY THE GOVERNMENT.

On the other hand they have done many good things, such, for instance, as the establishment of a common school system, for both sexes, throughout the empire ; the abolition of the remaining caste in the country ; the prohibition of the old practice of wearing two swords ; the abolition of torture in the courts of justice ; the closing of all government offices on Sunday, etc. And if the Imperial Council have voted money for the repair of pagan temples, they have also done things favorable to the propagation of Christianity. Native converts, who have been arrested by local officials, have been released by orders from the Council ; and Christian Missionaries have sought and obtained from the Central Government permission to reside at Kioto and other places, from which other foreigners, except those in government employ, continue to be excluded.

#### ENCOURAGING THE PEOPLE TO ATTEND THE SERVICES.

Recently the Missionaries at Osaka received pressing invitations from some of the natives of Shikōk to visit that island and preach the Gospel. This is the only one of the four large island on which there are no Missionaries residing, and no ports open for the residence of foreigners. But when one of the Missionaries lately applied for permission to go to the island to preach, it was not only granted, but instructions were sent from Tokio to the officials to grant facilities for the Services, and to notify the people of willingness on the part of the government that they should attend the Services. The Missionary was surprised and delighted at the large attendance of all classes of the people.

We are inclined to think, therefore, that if the Government of Japan is about to take more formal action than hitherto, it will be in favor of, and not against, religious freedom.

#### THE EAGER DESIRE OF THE GOVERNMENT.

There is one thing which will be likely to deter the Imperial Council from prohibiting Christianity, namely, the eager desire of the government, and the most intelligent of the people, to have all foreigners in Japan brought under Japanese law, and the extra territorial jurisdiction clause of the treaties abrogated. They well know that it is the absence of the

element of Christianity in Japan and its laws, that stands directly in the way of their attaining this end, and this consideration will no doubt have great weight with them in granting religious freedom, and making their laws conform more to those of Christian lands.

#### THE JAPANESE MINISTER OF EDUCATION.

Mr. Tanaka, the Japanese Minister of Education, is now in this country. Through his efforts, and those of Rev. Mr. Verbeck and other Americans, there are now no less than twenty thousand schools in Japan, and the attendance upon them is one out of every five of the population. This is exceeded by none of our States of the Union, save Massachusetts. In a public address at Hartford, Mr. Tanaka expressed himself in favor of religious freedom, and said that he thought that Japan would soon be a Christian nation. May the chiefs of the other departments of the Japanese Government be like-minded, and religious liberty soon be the law of the land.

#### THE GREAT CONQUEST.\*

UNDER the above title, the Rev. Dr. Ellinwood presents, in a compact form, but in a fresh and vigorous style, the results of wide research concerning modern Missionary enterprise. He has not only made himself familiar with the testimony of those who have observed Mission work in various lands, but he has himself visited the principal stations in India, China and Japan, and his book is a storehouse of facts and principles concerning the Missionary work.

The thirty-one papers in the volume contain what may be made germs of many Missionary sermons or addresses. They are on such subjects as : "The Greatness of the Work to be Done," "The Array of Missionary Forces," "The Argument of Success," "Other than Numerical Results," "Do Converted Heathen help Themselves?" "Foreign Missions Essential to the Life of the Church," "Woman's work for Missions," "The Criticism of Travelers," "The Favorable Testimony of Travellers," "Foreign Missionary Statistics of the Protestant Churches," etc., etc.

Comparatively little is said in the work upon the generally accepted fundamental principles upon which the great work of Missions rests, but the historical facts and aggregate results of the enterprise up to the present time are grouped together ; many objections and cavils are met ; and due importance has been given to auxiliary influences, such as colonization and the extension of commerce.

"In looking abroad over the wide fields already occupied," says Dr. Ellinwood, "and in summing up the results thus far realized, I have personally gained a profound impression of the success which God has given to the cause."

\* *The "Great Conquest"; or Miscellaneous Papers on Missions.* By F. F. Ellinwood. New York: William Rankin, 23 Center Street. 1876.

## ACKNOWLEDGMENTS.

**N. B.—With all remittances the name of the Diocese and Parish should be given.**

**Checks, Drafts and Money Orders should always be made payable to the order of JAMES M. BROWN, TREASURER, and sent to him, 23 Bible House, New York.**

**All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK.**

**Remittances in Bank Notes are not safe unless Sent in REGISTERED Letters.**

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from October 10, 1876, to November 10, 1876.

## CENTRAL NEW YORK.

Oxford—St. Paul's.....	8 00	
Syracuse—St. James, for Mexico.....	3 25	
St. Paul's, for Mexico....	38 38	49 63
CENTRAL PENNSYLVANIA.		
Bethlehem—Trinity.....	12 64	
Carbondale—A friend.....	1 00	
Huntingdon—St. John's, towards the debt.....	4 95	18 59

## CONNECTICUT.

Hartford, (Parkville) — Grace Chapel, for Haiti.....	2 00	
Milford — "J. M." redemption money, for Miss Fay's School, China.....	20 00	
Strafford—Christ Ch.....	35 50	
New Haven—Christ Ch.....	16 04	
Trinity Chapel.....	20 14	93 68

## DAKOTA.

Crow Creek Agency — Centennial offering.....	5 00	
Parkton—Christ Ch., for Scholarship in Jane Bohlen Memorial School for Girls, Wuchang, China.....	10 00	16 00

## DELAWARE.

Christiana Fund. — Christ Ch., five cent coll.....	37 75	37 75
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## EASTON.

Worcester Co. — Snow Hill, All Hallow's, Woman's Missionary Association, towards Scholarship in Miss Fay's School.....	6 10	6 10
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## INDIANA.

Westville—Mrs. Jane, M. Box, of which for Miss Baldwin, \$1; for Miss Fay, \$1....	3 00	3 00
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## ILLINOIS.

Aldion—St. John's.....	1 00	1 00
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## LONG ISLAND.

Brooklyn — St. Ann's S. S., towards the support of native African child, under care of Rev. W. A. Fair.	30 34
Richmond Hill — Ressurection, for Mexico.....	10 00
Woman's Missionary Association, Diocese of Long Island, for F. M. Fund.....	105 00 145 34

## MARYLAND.

Balt. Co. — Baltimore, Messiah, Missionary Society, for "Ch. of the Messiah" Scholarship, Cavallo ...	40 00
Baltimore, "Mrs. Wyman," "S. G. Wyman" and "E. A. Byrd" Scholarships, Bridgman Mem. School, Shanghai, China	100 00 140 00

## MASSACHUSETTS.

Quincy—Christ Ch., for Mexico, of which Mrs. Wm. Amory, \$10.....	25 10	25 10
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## MICHIGAN.

Detroit—St. John's, for Mexico..	102 99	102 99
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## NEBRASKA.

Nemaha—Mrs. F. Y. H.....	2 50	2 50
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## NEW HAMPSHIRE.

Portsmouth—A friend.....	2 00	2 00
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## NEW JERSEY.

Through the New Jersey Branch of the Woman's Association: Princeton, Trinity, Missionary Association, for support of a child in Bridgman Mem. School, \$40; Trenton, St. Michael's S. S., "Centennial offering," towards Miss Nelson's support, \$25.34; Freehold, St. Peter's, towards Miss Nelson's salary, \$15.50.....	80 84	80 84
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## NEW YORK.

<i>Bedford</i> —St. Matthew's, Missionary Association, for F. M. Fund.....	7 85
<i>Monroe</i> —Grace, for dues Rev. Mr. Quinby, Japan.....	10 00
* <i>Mamaroneck</i> —St. Thomas', Ladies' Missionary Society, of which towards Miss Nelson's salary, \$25.50; for Mexico, \$5.75.....	58 00
<i>Pelhamville</i> —Redeemer, Woman's Auxiliary, for salaries in Japan.....	5 00
<i>Tivoli</i> —St. Paul's, Woman's Auxiliary, towards Miss Nelson's salary.....	31 01
<i>Miscellaneous</i> —For China, salaries, from Milton Chapel, through Woman's Missionary Association of Christ Ch., Rye.....	51 60
"R. M. H." for Mrs. Dr. Hill's personal use.....	20 00
"J. J. G".....	50 00 238 46

## NORTHERN NEW JERSEY.

<i>Newark</i> —Little Baldwin's M. Box, Woman's Auxiliary Missionary Society, through Woman's Miss' League of Northern New Jersey, of which for Scholarship in Jaffa, \$25.....	40 63
in	45 63

## PENNSYLVANIA.

<i>Humreville</i> —Grace.....	1 00
<i>Philadelphia</i> —All Saints', for Bp. Gobat's work in Palestine .....	12 00
Atonement.....	75 00
Episcopal Hospital, "H.", of which for Mexico, \$3. ....	8 00
St. Jude's Free Ch., "Centennial" offering.....	25 00
( <i>Germantown</i> )—St. Luke's, St. Matthias', of which for Mexico (of which Miss Lucy Kille, \$6), \$36.33 ; Mrs. and Miss Kille, towards the debt, \$10.....	46 33
( <i>West</i> )—St. Mary's S. S., at discretion of Miss Fay.....	112 00
( <i>Roxboro</i> )—St. Timothy's..	54 00
( <i>Crescentville</i> )—Oxford Parish, Trinity Chapel.....	12 00
<i>Miscellaneous</i> —Children of John Bohlen, for education of Willie Auer.....	150 00
Bp. Stevens, for education in Africa.....	120 00 638 58

## RHODE ISLAND.

<i>Bristol</i> —St. Michael's, friends, for Miss Fay's Boys' School, China .....	40 00
<i>Greenville</i> —St. Thomas'.....	6 35
<i>Providence</i> —Mrs. W. D. Ely, at discretion of Bp. Williams, Japan.....	25 00 71 35

\*The item of \$7, for surplice, in the November No., should be credited to members of St. Thomas' Church, not to Woman's Association.

## SOUTH CAROLINA.

<i>Beaufort</i> —"C. B. M.", for Ran-	goon, India.....	2 00
<i>Cheraw</i> —"T".....		10 00 12 00

## SOUTHERN OHIO.

<i>Cincinnati</i> —Christ Ch., Young Ladies' Bible Class, for "Josephine Foster" Scholarship in Bridgeman Memorial School..	13 75
St. John's.....	3 00
<i>College Hill</i> —Grace S. S., for Africa.....	10 00 26 75

## TENNESSEE.

<i>Sewanee</i> —St. Paul's.....	10 25
	10 25

## VIRGINIA.

<i>Alexandria Co.</i> — Alexandria, Christ Ch., for "Randolph H. McKim" Scholarship, China .....	20 00
<i>Amherst Co.</i> —Amherst C. H., As- cension, for Mexico....	2 00
<i>Clark Co.</i> —Berryville, Grace, for "Grace" Scholarship, Miss Baldwin's School, Joppa, \$9 ; S. S., for same, \$7.97.....	16 97
<i>Cumberland Co.</i> —Leighton Par.	7 65
<i>Frederick Co.</i> —Winchester, M. Boxes 15261 to 15266, in- clusive, for Miss Bald- win, Jeppa.....	22 08
<i>Grant Co.</i> —Petersburgh, Grace, Parochial Society, of which for "Grace Ch." Scholarship in Miss Fay's School, \$20 ; for "O. J. Gibson" Scholarship in Girls' School, Cape Palmas, \$10.....	30 00
<i>Mason Co.</i> — Point Pleasant, Christ Ch. S. S., for Miss Baldwin, Joppa.....	8 89
<i>Norfolk Co.</i> —Norfolk, Woman's Missionary Association, for "Bp. Mead" Schol- arship in Bridgeman Memorial School, China.	40 00
<i>Miscellaneous</i> —"Virginia," for China, \$1; for Africa, \$1.	2 00 144 59

## WESTERN MICHIGAN.

<i>Batavia</i> —St. James', for Mexico.	16 68
<i>Grand Rapids</i> —St. Mark's, Wo- man's Missionary Asso- ciation, Industrial Band	10 00 26 68

## MISCELLANEOUS.

Mites for Missions.....	10 00
Interest for F. M. Fund.....	62 49
" on Balt. City Loan.....	30 00
Dividend W. N. J. R. R. & C. Cos.	85 00
U. S. Coupons.....	287 05 474 54

Total receipts..... \$2,405 35

Amount previously acknowledged... \$625 44

Total amount since Oct. 1, 1876.... \$3,030 79

## FOREIGN STATIONS.

### WESTERN AFRICA.

#### Cape Palmas District.

Rev. S. D. Ferguson (Liberian).....	<i>Cape Palmas</i>	Rev. W. J. Boone.....	<i>Wuchang</i> .
Rev. Samuel W. Seton (Native).....	<i>Hoffman Station</i>	Rev. Kong Chal Wong.....	<i>Shanghai</i> .
Rev. R. H. Gibson (Liberian).....	<i>Graway</i>	Rev. Yung Klung Yen, M.A.....	<i>Khankoo</i> .
Rev. M. P. Valentine (Native).....	<i>Cavalla</i>	Rev. Hoong Neok Woo.....	<i>Shanghai</i> .
Rev. Wm. Allen Fair.....	<i>Cape Palmas</i>	Rev. Kia Sung Ting.....	"
Miss Mary E. Savery.....	<i>Orphan Asylum, Cape Palmas</i>	A. C. Bunn, M.D., Missionary Physician.....	<i>Wuchang</i> .
Miss Fanny J. Botts.....		Mr. Soong-Lieu Dzung.....	<i>Shanghai</i> .
Mrs. S. J. Simpson (Liberian), Teacher.....	<i>Cape Palmas</i>	Mrs. Nelson.....	"
Mrs. Ann Foomey (" ), Orphan Asylum.....	<i>Cape Palmas</i>	Mrs. Thomson.....	"
Samuel Boyd (Native) Teacher.....	<i>Fishtown</i>	Miss Lydia M. Fay.....	"
Alonzo Potter "	<i>Hoffman Station</i>	Miss Mary C. Nelson.....	"
John Farr "	<i>Half-Graway</i>	Miss Henrietta F. Harris.....	"
B. B. Wisner "	<i>Berebe</i>	Mrs. S. I. J. Schereschewsky.....	"
Richard Killen "	<i>Rockbookah</i>	Mrs. Hoyt.....	<i>Wuchang</i> .
O. E. Shannon "	<i>Kabala</i>	Mrs. Bunn.....	"
James Boyd "	<i>Gideyatabo</i>		
John B. Morris "	<i>Berebe</i>		
E. W. Appleton "	<i>Cavalla</i>		

#### Sinoe District.

Josiah Neyle (Liberian), Catechist.....	<i>Sinoe</i> .
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#### Bassa District.

Rev. L. L. Montgomery (Liberian).....	<i>Bassa</i> .
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#### Monrovia District.

Rev. G. W. Gibson (Liberian).....	<i>Monrovia</i> .
Rev. A. F. Russell {" }.....	<i>Clay</i>
Rev. N. T. Doldron {" }.....	<i>Ashland</i>
Rev. J. W. Blackridge {" }.....	<i>Veytown</i>
Rev. T. H. Eddy, M.D. ....	<i>Clay</i>
Edward Hunte (Liberian), Teacher.....	<i>Ashland</i>
Mrs. Eddy.....	<i>Monrovia</i> .

#### CHINA.

Rev. Robert Nelson, D.D.....	<i>Shanghai</i> .
Rev. Elliot H. Thomson.....	"
Rev. Samuel I. J. Schereschewsky, D.D. ....	<i>Wuchang</i> .
Rev. S. R. J. Hoyt.....	

#### JAPAN.

RT. REV. C. M. WILLIAMS, D.D., Miss'y Bp.....	<i>Yedo</i> .
Rev. A. R. Morris.....	<i>Osaka</i> .
Rev. J. Hamilton Quinby.....	"
Rev. William B. Cooper.....	<i>Yedo</i> .
Rev. Clement T. Blanchet.....	"
Henry Laning, M. D., Missionary Physician.....	<i>Osaka</i>
Miss Ellen G. Eddy.....	"

#### GREECE.

Miss Marion Muir, with twelve assistant teachers (Greek).....	<i>Athens</i>
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#### PALESTINE.

Miss Mary B. Baldwin, with three teachers.....	<i>Joppa</i>
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#### HAITI.

The following Clergy of the Church in Haiti are sustained by the Board of Missions:

RT. REV. J. THEODORE HOLLY, D.D....	<i>Fort-au-Prince</i> .
Rev. St. Denis Bauduy.....	"
Rev. Julien Alexandre.....	<i>Buteau</i> .
Rev. Pierre E. Jones.....	<i>Jeremie</i> .
Rev. Charles E. Benedict.....	<i>Cayes</i> .
Rev. John Elise Salomon.....	<i>Anse a Vea</i> .
Rev. Pierre Louis Benjamin.....	<i>Gonaives</i> .
Rev. Louis Duplessis Ledan.....	<i>Torbeck</i> .
Rev. Alexander Battiste.....	<i>Port-au-Prince</i> .

## Committee for Foreign Missions.

RT. REV. HORATIO POTTER, D.D., LL.D., Chairman.

REV. JOHN COTTON SMITH, D.D.

REV. H. DYER, D.D.

REV. BENJ. I. HAIGHT, D.D., LL.D.

REV. CHAS. H. HALL, D.D.

REV. JOSHUA KIMBER, *Secretary and General Agent*, 23 Bible House, New York.

REV. S. D. DENISON, D.D., *Honorary Secretary*, 23 Bible House, New York.

JAMES M. BROWN, ESQ., *Treasurer*, 23 Bible House, New York.

STATED MEETINGS—FIRST FRIDAY IN EACH MONTH.

### Boxes and Parcels for Foreign Missions.

Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. Secretary and General Agent, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary at above, stating contents and value of each package.

### Rates of Postage to our Mission Fields.

GREECE.—Letters, each half ounce or fraction thereof,	5 cts.
Newspapers, each,	2 cts.
JOPPA.—Letters, each half ounce or fraction thereof,	5 cts.
Book Packets, each,	2 cts.
CHINA.—Via San Francisco. (Steamers leave San Francisco on the 1st day of every month.) Letters, each half ounce or fraction thereof,	5 cts.
Newspapers each,	2 cts.
Book Packets, each,	2 cts.
JAPAN.—Via San Francisco. (Steamers leave San Francisco on the 1st day of every month.) Letters, each half ounce or fraction thereof,	5 cts.
Newspapers, each,	4 cts.
Book Packets, each,	4 cts.
HAITI.—Steamers (Weekly), Postage 10 cents. Newspapers and Books free through the Mission Rooms.	15 cts.
LIBERIA.—Via Southampton (thence Weekly), Letters, each half ounce or fraction thereof,	4 cts.
Newspapers, each,	4 cts.
By Sailing Vessels (occasionally),	10 cts.

THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES.

N. B.—To make sure of the proper address on letters for Africa (as Steamers touch only at certain points on the coast), it will be best to attach the proper amount of Stamps, and enclose the letter in a separate envelope to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

**Missionary Box Association.**—Our Missionary Boxes are issued free of cost to destination, singly (by mail), or in larger quantities, as required, packed in Cartoons of ten each (by Express). Returns are to be made Semi-annually, at Christmas and Easter. Remittances, accompanied by a list showing number and contents of each box, to be addressed to JAMES M. BROWN, ESQ., Treasurer of the Foreign Committee, Prot. Epis. Church, 23 Bible House, New York, where the books of the Association are kept.

**A Christmas Card** will be forwarded to each box-holder who sends Christmas offerings, and **An Easter Card** will go to each one who sends Easter offerings.

# SPIRIT OF MISSIONS.

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## FREEDMAN'S DEPARTMENT.

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DECEMBER, 1876.

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\* \* \* All communications for the Executive Committee of the Commission of Home Missions for Colored People should be addressed to the office, No. 40 BIBLE HOUSE, ASTOR PLACE, N. Y., to the REV. CHAS. H. HALL, D.D., Chairman, the REV. C. C. TIFFANY, Corresponding Secretary, or the REV. WELLINGTON E. WEBB, Office Secretary. Remittances to be made to LLOYD W. WELLS, Esq., Treasurer, 119 2d Avenue, N. Y., or to REV. MR. WEBB. Postal Money Orders to be drawn on STATION D, NEW YORK.

The Freedmen of the South, for good or for ill, they are our fellow-citizens. We have too much at stake to allow them to go back to heathenism. Our love for our Southern kinsmen, our pity for the poor, our hopes for our Country, and our fealty to Christ, urge us to give to them the Gospel. It may be that through those whom our fathers sold into bondage, Africa is to be redeemed, and Ethiopia to stretch out her hands unto God.—BISHOP WHIPPLE.

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### THE SITUATION.

In the late Annual Report of our Commission, we felt constrained to express our earnest conviction, that the only solution of the African question in America, was in the Christian education of the race. Human legislation has accomplished something, but in many important particulars it has failed. All effort merely human, based largely on expediency as its motive power, *must fail* when applied to the moral elevation of the Freedman. Yet, it is still an entering wedge, and prepares the way for the Christian philanthropist. Freedom, attended with destitution, is in its immediate consequences, a very questionable boon. The franchise, without the ability to spell out a single name on the ballot to be deposited, is also, for the time being, till that ignorance is dispelled, equally of doubtful

value. Employees, or laborers, have little advantage or defence in a written contract, when, through their inability to read it, every line is only an additional complication. Our country's greatest peril, in this our Centennial year, is in the presence of five millions of people of African descent who, for two hundred and fifty years and more, have been held in slavery. The danger is too appalling to be generally realized. Men, in the average, turn aside from even its consideration ; and it is only when an anxiety like the present weighs upon us, that we give it anything like serious contemplation.

If the danger of the present is removed, as we feel assured it will be, we know it will return in the future again and again. Ignorance and its consequences can never be met by legislative action, however wise. The earnest Christian worker, imbued with the Spirit of his MASTER, is now needed, as never before. If, through financial inability, we cannot do what we would, we must do what we can. The Nation needs it *now*. If the Church had but one well conducted Mission school, instead of many, she were doing more for the salvation of the black man than any number of zealous political well-wishers. "A little leaven leaveneth the whole lump." And although in the past she has sadly fallen short of her opportunities, she has yet made a noble beginning. She can challenge investigation, and point with maternal pride to her corps of earnest, faithful workers, who, the difficulties considered, have every reason to thank God and take courage.

The situation is without precedent in our history. Five millions of people are thrown on their own resources. They are not like the same number of emigrants from Foreign shores ; for these, however poor, may hope to be absorbed in the general population. But in addition to the destitution of the emigrant, the freedman has to contend with a prejudice of race and color—deep down in the heart of American society—a prejudice that he feels it will require generations to eradicate. He must struggle on in his neglect, and learn what he can, as he can. Meanwhile, he still remains an integral part of the State, and if we further and longer disregard him, we do it at our peril. We would not undo aught that has been done. We would take no step backward. Nevertheless, liberty and the franchise are a two-edged sword in the hands of the ignorant, and must so remain until that ignorance is removed. We may change the form of the evil, but it will still remain. Our only safety, therefore, as a

Christian people, is in meeting the necessity like men—in the fear of God—mindful of obligations undischarged—not in waiting till some form of organization is developed that may meet every emergency, but to use the agencies we have. The Church in her wisdom has set apart our Commission for this end. She has done her work well, through faithful instrumentalities. When the time comes for something better, that something will be introduced and acquiesced in. Meanwhile, let us work while it is day. The Church and the land are suffering through the tardy efforts and contracted offerings of those whom GOD has made His stewards. These millions have a claim, which, if not met by Christian men of this generation, will be met, as are all great exigencies, resulting from apathy and indifference, by our ruin and overthrow as a people. “Not by power nor by might but by My Spirit, saith the LORD of Hosts.”

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### SPIRITUAL IMPORTANCE OF MISSIONS.

WE cannot too frequently direct our readers to an especial consideration of the spiritual importance of the Missions of the Church, and of the necessity and duty laid upon each one of us, of contributing liberally to their support.

Every one of us should give something out of his abundance, or out of his *poverty*, and paradoxical as it may seem, the poorest among us in worldly goods has it in his power to give sums of as equal value in God's sight as that man on whom he has poured an overflowing abundance of earthly riches. It is possible to conceive of solitary instances where absolutely nothing in the way of money can be given; yet, a poor child suffering with patience for JESUS sake, on the bed of sickness, may give, if he will, for the advancement of CHRIST's blessed work among the nations, a treasure the value of which we dare not name in earthly terms.

To every Christian man and woman, to every Christian child, the MASTER has opened His royal treasury. He has commanded us to ask what we will in His name, giving His princely word that in one way or other we shall receive it.

Let money be given, as an earnest of our prayers. There must be a limit to the one; there can be no limit to the other. Thousands are languishing for the Word of CHRIST. He has commanded us to give it to them. Woe be to us if we neglect in any way to fulfil this command. Reader, take some Mission of the Church and make it your special subject of prayer. Implore GOD's blessing upon it; ask the SAVIOUR to strengthen it; implore the HOLY SPIRIT to pour into the hearts of all connected with it, a special measure of His grace. That our Missions have

prospered so well, though supported by the prayers of so comparatively few of the faithful, is only a proof of the glorious work that could be accomplished, if every one of us fulfilled, in this essential respect, his duty.

S. B. C.

## CENTS AND DOLLARS.

IF giving to CHRIST be an act of worship, it is as obligatory upon all true Christians as any other act of praise and thanksgiving. No one is exempt, from the little child to the oldest alms-man who is dependent for his daily bread. It is not the magnitude of the gift that GOD regards. As HE regards not the person, but the heart of man, the penny offering of the poor child is as pleasant in His sight as the more costly offering of another. There are few in reality so poor that they cannot afford to lay aside, for holy uses, one cent out of their wages or income. It seems an insignificant sum. Yet, if every communicant of our Church were, in addition to his usual offerings, to devote one cent each day to the cause of Missions, what a liberal income our Missionary Board would receive. Allowing that there are 280,000 communicants in our American Church, it would amount to an annual total of over \$1,022,000. While, if every man, woman and child, connected with the Church did the same, we can readily estimate the munificent total. Giving is a reflexive virtue. No man can give so much but that GOD can restore to him tenfold from His royal treasury in this life, and at the last it is a blessed comfort to think that we shall receive a heavenly treasure, whose value no man can estimate.—*Selected.*

## ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums for October, 1876.

## RHODE ISLAND.

Newport—Trinity Ch.....	59 70	59 70
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## LONG ISLAND.

Brooklyn—St. Anne's Ch.....	5 00	
St. Mary's Ch.....	38 66	
Miss N. Gillette.....	2 00	45 60

## NEW YORK.

New York—L. B.....	2 00	
J. J. G.....	50 60	52 00

## WESTERN NEW YORK.

Niagara Falls—Miss J. M. Porter.	50 00	50 00
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## CENTRAL PENNSYLVANIA.

Bethlehem—Trinity Ch.....	7 00	7 00
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## OHIO.

Piqua—Miami County.....	13 30	
Cincinnati—St. John's Ch.....	22 13	35 43

## PENNSYLVANIA.

Philadelphia — Dividend on 42 shares W. N. J. R. R. & Canal Co. stock.....	105 00	
Hulmville—Grace.....	1 00	106 00

## EASTON.

Snow Hill—A member of Woman's Missionary Association of All Hallow's Parish..	1 00	1 00
		\$356 79

# SPIRIT OF MISSIONS.

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## WOMAN'S WORK.

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*Communications relating to this Department should be addressed,*

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,  
21 Bible House, New York City.*

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### THIRD ANNUAL MEETING OF THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

THE Third General Meeting of the Woman's Auxiliary to the Board of Missions was held in the Sunday-school room of the Church of the Holy Trinity, Philadelphia, on the afternoon of Tuesday, October 10, 1876.

Mrs. Twing, the late Secretary of the Woman's Auxiliary, called the Meeting to order, and after drawing attention to the printed Minutes of the last Meeting, distributed among the ladies, explained the object of these Annual Meetings of the Auxiliary to be the bringing members of the different Societies together, and giving them an opportunity for comparing the various methods of work and the degrees of advancement therein. She then proceeded to state that, though the former General Meetings had been presided over by the Secretary, the Auxiliary being formed as a distinct Department of the Board of Missions, it would be well that its Meetings should resemble as closely as possible the Meetings of the Board, and suggested that it would be more in accordance with the customs of the Board, should the President of one of the Diocesan Branches of the work act as President, and the Secretary of the Auxiliary as Secretary of the Meeting. Saying that she would offer Resolutions bearing upon this point at the proper time, she then proceeded to nominate, as President of the Meeting, Mrs. Stevens, President of the Committee on Foreign Work in Pennsylvania. Mrs Stevens not being present at the time, Mrs. Fallon, President of the Committee on Domestic Work, was nominated, who declined ; and Miss Jay, President of the Committee on Foreign Work in the Diocese of New York, being nominated by Mrs. Rumney, was elected, and accepted the position. Miss Julia C. Emery, Secretary of the Woman's Auxiliary, was chosen Secretary of the Meeting.

The President then opened the Meeting with prayer, and after reminding those present that the session was limited to two hours, the Roll was called. It was found that one hundred and seven persons were present

during the Meeting, representing the following sixteen Dioceses : Central New York, Central Pennsylvania, Connecticut, Delaware, Long Island, Maryland, Massachusetts, New Jersey, New York, Northern New Jersey, Ohio, Pennsylvania, Rhode Island, Virginia, Western Michigan and Western New York. As the names were called, Reports from the different working Associations were asked for, and given by officers of several of the Societies. Pennsylvania was first in order. The Report of the Indian's Hope was read by Mrs. Rumney.

Thirty-two Parishes are connected with this Association, which has held one public, two special and ten stated Meetings during the last year. Nine valuable boxes have been sent by it, to the Mission at Spotted Tail Agency, to Mr. Hinman, the Niobrara Store-room, Mackenzie's Point and Crow Creek. \$4,163 have been raised, including the support of ten Scholarships, and \$225 additional towards the endowment of the Scholarship intended as a memorial of Mrs. Hinman. The Report stated that Mrs. Welsh, after serving for two years as President of the Association, resigned that position in May last, and that since then it had been found impossible to supply her place.

The Report of the Committee on Work for Foreign Missions was next read by Mrs. Stevens, President of that Committee. This Committee has been in operation about eighteen months. Nine Meetings have been held since its organization, and nineteen Parishes are now connected with it, about ten of which are represented in the Meetings. Two boxes have been sent to China and one to Africa, and \$677.30 have been raised for various objects of Mission work.

The Report of the Committee on Domestic Work was read by Mrs. Fallon, President of the Committee. This Committee was organized January 30, 1875. The number of Parishes connected with it has increased since then from six to twenty, which are now represented by forty-six delegates. Sixty-three boxes have been sent out, forty-four of which were valued at \$6,596. These boxes were sent to twenty-one different States and Territories.

The Report of the Freedmen's Committee, read by its President, Mrs. Hodge, stated that twenty Parishes are connected with it, and that monthly Meetings were held up to June last, with an average attendance of sixteen or eighteen ladies. During the six working months \$518 have been raised, and boxes of clothing have been sent, to the value of \$629. With the money raised the salary of the Principal of the High School, Charleston, S. C., amounting to some \$450, was paid, leaving in the treasury a balance of \$68.

Reports were next called for from the New York Committees, and that of the Committee on Domestic Work was read by Miss Kearny, Assistant Secretary of the Woman's Auxiliary. Thirty-eight Parishes connected with this Committee have filled and sent ninety boxes during

the past year, amounting in value to \$12,389.98. This Report stated that the interest of the monthly Meetings had been much increased in the last season, by the preparation of Papers relating the methods of work in the various Parishes and describing the different portions of the Mission field, and suggested that this plan might be followed with excellent results in other Societies.

The Report of the Niobrara League was read by Miss Helen Beach, its Recording Secretary. The "League contains five hundred members and representatives from thirty-nine churches in the Diocese of New York. It has raised during the past year \$5,563.29 in money, and sent eleven boxes, valued at \$1,025, to the various Mission stations. It meets on the first Thursday of each month, from November to May, in the city of New York."

The closing words of this Report give one work of the Niobrara League, the value of which is to be differently estimated than in dollars and cents.

"One more thing," says the writer, "I think the League has done in the past year. It has aided the cause of the Indian by telling the truth about him, privately as well as publicly. It is a gain to the Indian cause that there are five hundred women in the Diocese of New York interested in the true need of the Indian, knowing that he can and does accept Christianity, that he is trying to become civilized, that he loves his children and wants for them better privileges than he has had. That these five hundred women are doing their best to bring others to the same knowledge as themselves, and that every day they are impressing more and more their beliefs and hopes on that intangible thing called *Public Opinion*, to shape it, until *it* shall demand for the Indian, Faith, Hope and Love, is the work of the Niobrara League."

The Report of the Committee on Work for Foreign Missionaries was read by Mrs. McLean, one of the Vice-Presidents. In this Report it was stated that six executive and six public Meetings have been held during the year. Nine new parishes have been added, making twenty-three the number connected with the work of the Committee. \$1,779.81 have been raised during the year towards the Foreign Missionaries' Fund, of which \$504.72 are for the insurance of lives of Missionaries and the care of widows and orphans, and \$1,275.09, for the payment of salaries of the lady teachers. Over and above these amounts, \$1,346.53 have been raised for educational and other purposes connected with the Foreign work, and for Mexico, making a total of \$3,126.34. Eight new Scholarships have been established during the year, making eleven now supported by the Committee. Two of these are in Haiti, two in China and three in Japan, for boys, and one in China and three in Japan, for girls.

The Report of the Committee on Work among the Freedmen was next read by Miss Julia C. Emery. This Committee was organized on

the 31st of December last, and between that time and the May following, when it disbanded for the summer, boxes were sent to three different schools in the South, and \$137.25 were raised in money.

Reports were then called for from the Massachusetts delegates present.

They were not prepared with written accounts of their work, but Mrs. Mackintosh proceeded to give a verbal statement of the condition and methods of working of the Dakota League, of which she is President. She stated that, while the loss of Mrs. Burnham as President has been much felt by the League, its contributions during the year have somewhat exceeded those of the year previous, and seventy-four or seventy-six parishes are connected with it, against sixty-eight of last year. Mrs. Mackintosh then read the Treasurer's Report, which stated the receipts for the year to have been \$3,405.41, and the value of boxes, \$2,239.79. The regular monthly Meetings of the League are varied by quarterly Meetings which take place at the four Ember Seasons of the year, when two or three Clergymen make addresses, and the Meeting is more for the purpose of giving information and increasing interest than of transacting business. One address by some Clergyman is usually made at each of the ordinary Meetings.

Mrs. Hoyt, the head of the Foreign work in Massachusetts, next spoke upon that subject. To the thirty-four Parishes interested last year six have been added, still the contributions of \$789 for 1876, against \$1,000 for 1875, show a considerable falling off in this particular. This may be accounted for in two ways: First, in some of the Parishes the offerings are not made till fall, and consequently could not yet be reported; and in others the depression of business has been so great that very small returns could be made, in some none at all.

Reports were called for from Long Island, but none were given.

Miss Kearny then presented an informal Report of the Maryland Auxiliary, organized in the spring of 1876 in aid of the Foreign and Domestic Departments of the work.

Mrs. Burnham, head of the Woman's Auxiliary in Central New York, was then introduced, and spoke somewhat at length to the following effect.

She had a work to report undertaken differently from that reported by others. The whole Diocese which she represents is organized under the name of the Central New York Branch of the Woman's Auxiliary, working for all Departments, under the direction of one head, who herself is under the direction of the Bishop. At the forming of the Organization fourteen parishes were represented, now *all* stand pledged to it when possible, and fifty have already connected themselves with it. It is the office of the person appointed in charge of this work, to visit, once a year, every Parish Society, and at every Convocation in the Diocese to hold a General Meeting, when, after religious Services, the methods of

work and of organizing are talked over and discussed. Every Parish Society is a complete Branch in itself, and each undertakes the following duties as its order of work :

1. Prayer for Missions.
2. Distribution of Missionary Publications.
3. Payments of Subscriptions to THE SPIRIT OF MISSIONS.
4. Regular Missionary Meetings.
5. Preparation of Boxes.
6. Systematic Quarterly Pledges, prominence being given to Missions in the Diocese.

Thirty-seven of these Branches have this year been added, and the membership is now twelve hundred. \$673.89 have been raised in pledges, and \$362.12 in donations distinct from Parish offerings, making a total of \$1,041.01. Forty-eight boxes have been sent out, valued at \$4,000.

The Report of the New Jersey Branch of the Woman's Auxiliary was then read by the Secretary, Miss C. M. Taylor.

This Report stated that a preliminary Meeting of the ladies of the Diocese was held on the 8th of December last, followed by a second Meeting, on January 5th, when the Society was organized, with a President over the entire work, and a Vice-President for each of the Departments, Diocesan and Domestic, Indian, Freedman and Mormon, and Foreign, the only other officer being both Secretary and Treasurer. At a third Meeting of this Society, held in May, eight boxes were reported sent out to the Domestic field, valued at \$1,742.16 ; \$68.85 in work and money had been furnished to the Indian cause, and \$171 to the Foreign. This, with an additional box reported, valued at \$213, makes the total offering of this Society, from December, 1875, to May, 1876, \$2,195.01.

The Report of the Woman's Missionary League of Northern New Jersey, read by Miss Kearny, stated that this League was organized November 16, 1875, as an Indian Aid Association, but that, in the following January, it was changed into a League working for all Departments of the Mission work. Eighteen Parishes are represented, and the Meetings are held monthly. The offerings from November 16, 1875, to August 15, 1876, to the various Departments have been as follows :

Indian Commission.....	\$288 01
Foreign Missions.....	180 00
Home Missions to Colored People.....	65 56
Diocesan Missions.....	40 00
Domestic Missions.....	10 00
	<hr/>
	\$533 57

Fifteen boxes and packages have been sent to the Niobrara Store-room and five to Domestic Missionaries, valued at \$1,578.93.

These Reports having been listened to with much interest, it was

proposed that the presenting of farther Reports be deferred, and that the offering of Resolutions be in order. This proposal being voted upon and accepted, Mrs. Twing offered the following Resolutions :

*Resolved*, 1st. That, at the General Meeting of the Woman's Auxiliary, held annually at the time and place of Meeting of the Board of Missions, the President of one of the Diocesan Branches of the Woman's Auxiliary be always the Presiding Officer, and the Secretary or Assistant Secretary of the Woman's Auxiliary be always the Secretary of the Meeting.

*Resolved*, 2d. That, at each General Meeting, a President and a substitute be elected for the next General Meeting; and that, should both President and substitute, thus elected, be unable to attend, they, with the Secretary and Assistant Secretary of the Woman's Auxiliary, be empowered to select another Presiding Officer for that Meeting.

These Resolutions being adopted, Mrs. Twing proceeded to state that, as the next General Meeting of the Auxiliary would be in Boston, she would nominate Mrs. Mackintosh, President of the Dakota League, as Presiding Officer, and Mrs. Hoyt, head of the Foreign Work, as substitute. These nominations were at once concurred in.

The following Resolution was then offered by Mrs. Burnham :

*Resolved*, That the Secretary of the Woman's Auxiliary be requested to give due notice to each person in the Diocesan Organizations who is expected to take part in the Annual General Meeting.

After some discussion this Resolution was withdrawn, and the following, offered by Mrs. Twing, was adopted.

*Resolved*, That each Diocesan Branch of the Woman's Auxiliary present at each General Meeting a verbal or written Report of its year's work.

No farther Resolutions being offered, the President of the Meeting proceeded to introduce Mrs. Schereschewsky, who was received standing. She spoke for some time of the work in China, and was listened to with deep attention. At the close of her remarks, Mrs. Fallon presented the following Resolution, which was unanimously adopted :

*Resolved*, That the thanks of the Meeting are offered Mrs. Schereschewsky for her very interesting remarks.

The Meeting was then closed with singing the first two and last verses of the 284th Hymn of the Hymnal.

JULIA C. EMERY,

*Secretary of the Meeting.*



